



# The Art of Healing

*a holistic approach to health and healing*

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## YOGA

*Peace Begins  
Within*

## THE *RIPPLE* EFFECT OF PTSD

*The **Soul**  
in the **Sea**:  
Reuniting with  
**DOLPHINS***

**WILD FOOD  
FORAGING**  
*with 'That  
Crazy Weed  
Girl!'*

**Bonding  
through  
*DANCE***

*Personal Touch  
**SAVES**  
YOUNG LIVES*









## *Friendship*

And a youth said Speak to us of Friendship.  
And he answered saying:  
Your friend is your needs answered.  
He is your field which you sow with love and reap with thanksgiving.  
And he is your board and your fireside.  
For you come to him with your unger, and you seek him for peace.

When your friend speaks his mind you fear not the “nay” in your own mind,  
nor do you withhold the “ay.”

And when he is silent your heart ceases not to listen to his heart;  
For without words in friendship, all thoughts, all desires, all expectations  
are born and shared with joy that is unacclaimed.

When you part from your friend you grieve not;  
For that which you love most in him may be clearer in his absence, as the  
mountain to the climber is clearer from the plain.

And let there be no purpose in friendship save the deepening of the spirit.

For love that seeks aught but the disclosure of its own mystery  
is not love but a net cast forth: and only the unprofitable is caught.

*Kahlil Gibran*



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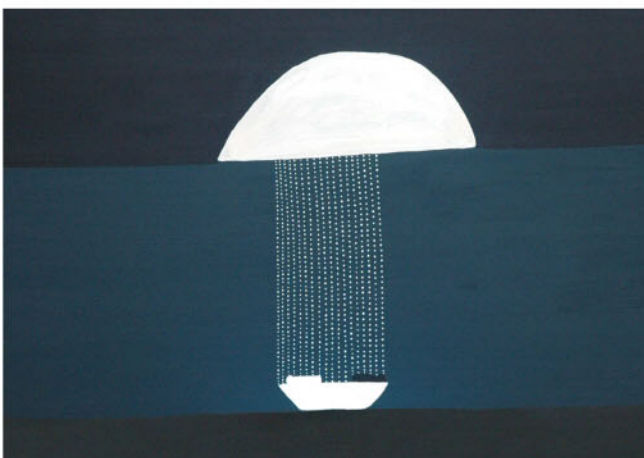
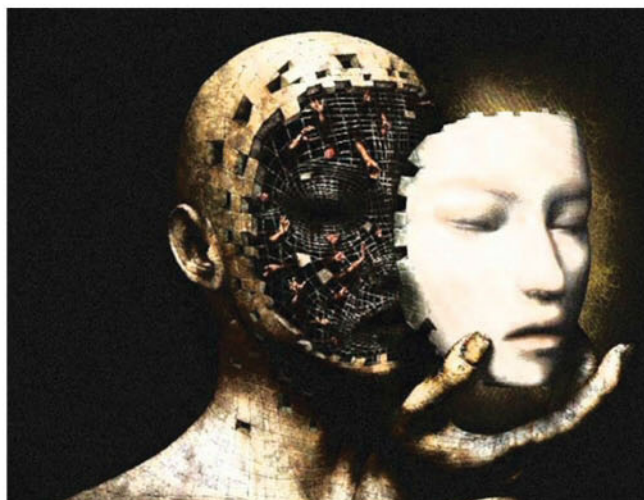
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## editor's note

Scrolling through the news bytes and research articles for this issue, I do have a couple of favourites. The first is the article on non-complementary behaviour being used in Denmark to curb the number of young people leaving their country to join ISIS. I hadn't heard of this before (I have come across non-violent communication). Non-complementary behaviour means doing the unexpected. So if someone acts with hostility, you respond warmly for example. This is actually an unnatural reaction which is now proven to be a way to produce a different outcome from the usual one. Both Martin Luther King Jr. and Mahatma Gandhi used this approach in their non-violent resistance movements. And the success rate this little country has had since taking this approach is astounding - even more so when compared to what other countries are doing.

The other article I found absolutely fascinating, is the one about the dolphins. Do you remember watching Jacques Cousteau when you were a kid? I did, and so this article bought a bit of this back for me - he is sort of like a David Attenborough of the sea. There is one thing in this article that is just so incredible, and memorable ... well it will certainly stay with me forever. So try not to miss this one.

I am also really enjoying these new interviews we are doing more of in the magazine, so I hope you enjoy them as well. The interview in this issue with James and Kirsty Greenshields I was particularly grateful to publish, because they agreed to share an aspect of their lives that was such an emotionally and mentally vulnerable and turbulent time for them. There are both truly courageous people and are doing some very valuable work out there in the world.

Unfortunately I don't have space to cover all the articles in this issue ... but the article contributed by The Yoga Foundation about working with disadvantaged people who have mental health challenges is just so magic ... I just hope you get a lot of value from whatever you decide to read.

I did want to finish on a fabulous note, with some stats from a media release I received just before finalising this magazine. In Australia, people spend 37 percent of their income on their pets, more than what they spend on fashion or technology. Isn't that amazing .. or is it ... pet owners say that having a pet is good for their mental (96.8%) and physical (92.7%) health, whilst nine in ten (95.6%) agree that having a pet makes them happier and less lonely. I love dogs myself, although I don't own one - I just love looking after other peoples. But anything you can do (you, yourself, without any outside intervention), to prevent yourself getting sick and staying healthy is the only way to go, so having a pet is a great option. Sending out love to you all.

### Our Cover Artist: GAILY RUSSELL



Gaily Russell was born in Tasmania but moved to the Northern Rivers region of NSW 40 years ago. She is a self-taught artist, having had no formal training in art. However she says she has attended life drawing with live models for over 10 years, something she still loves going to.

In 1988 some of her paintings of Australiana were published on cards in a whimsical animal series. "I think being an artist helps to open the 3rd eye. My psychic visions are unforgettable. What I also love about art is that there are no rules, which is something I find very inviting." The name of this cover piece is *Angel Feeling Love*.

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# Four Ways to Filter and Purify Water with Fruit

by Mae Chan



There is a cheap and easy way for any community in the developed (or underdeveloped) world to purify their water. The peels of some of the most widely consumed fruit in the world are remarkably efficient at absorbing a wide variety of harmful pollutants, including heavy metals, and they can be transformed into effective water filters with only minor preparation.

## Banana Peels

Minced banana peels could be used repeatedly to purify water contaminated by industrial plants and farms — up to 11 times — and still be effective. In their study paper entitled; *Banana Peel Applied to the Solid Phase Extraction of Copper and Lead from River Water: Preconcentration of Metal Ions with a Fruit Waste*, researchers also noted the very low cost of banana peels and the fact there is no need to prepare them chemically for the water purification procedure.

Gustavo Castro and colleagues note that mining processes, runoff from farms, and industrial wastes can all put heavy metals, such as lead and copper, into waterways. Heavy metals can have adverse health and environmental effects. Current methods of removing heavy metals from water are expensive, and some substances used in the process are toxic themselves.

Compounds in banana peels contain atoms of nitrogen, sulphur and organic compounds such as carboxylic acids. These acids are charged such that their negatively charged electron pairs are exposed, meaning they can bind with metals in the water that usually have a positive charge, Castro explained.

## Apple and Tomato Peels

Researcher Ramakrishna Mallampati originally thought up this method as an easy, cheap way for rural communities in the developing world to purify their water. He found that apple and tomato peels — two of the most widely consumed fruit in the world — were remarkably efficient at absorbing

a wide variety of harmful pollutants, and that they could be transformed into effective water filters with only minor preparation.

To make use of Mallampati's technique yourself, begin by peeling your apples and tomatoes and placing them in a rubbing alcohol solution and letting them soak. Next, remove the peels and let them dry out. Once they're thoroughly desiccated, simply place the peels in a container of water and wait. After a few hours, remove the peels from the water and it's ready to drink.

Mallampati found that the apple and tomato peels together were reliable absorbents of toxic heavy metal ions, and dissolved organic and inorganic chemicals, various nanoparticles, dyes and pesticides.

## Solar Disinfection with Lime

This is potentially a natural, cheap and effective water purifier for the world.

Solar disinfection of water combined with almost any type of citrus is very effective at reducing dangerous E. coli levels, however limes seem to work best. A recent study published by the Johns Hopkins University School of Medicine found that adding lime to water that is being disinfected by the sun speeds up the disinfection process.

The preliminary results of this study shows solar disinfection of water combined with citrus could be effective at greatly reducing E. coli levels in just 30 minutes, a treatment time on par with boiling and other household water treatment methods.

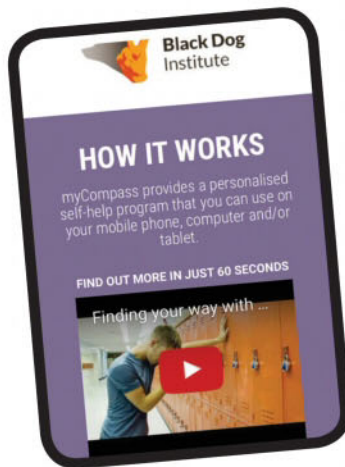
NB. Please note that these methods do not remove all pathogens from the water, just a wide variety of pollutants, so they shouldn't be used as all-encompassing water purifiers.

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# Online Psychological Therapy Effective in Reducing Depression



One in seven Australians experience major depression in their lifetime, yet up to 70% of people reporting depression symptoms will not seek treatment. This has a huge impact on the health and well-being of our community and is a contributor to our rising suicide rate.

An international meta-analysis, published in *JAMA Psychiatry*, has provided irrefutable evidence that clinically developed, online psychological therapy provides a highly effective and accessible solution to this growing problem.

Black Dog Institute Director Professor Helen Christensen, one of the study authors and a global leader in the development and delivery of online mental health tools, says this important finding cannot be ignored by our governing health bodies.

“This research clearly shows that self-guided, online psychological therapy is effective for most people experiencing depression, regardless of severity or background.”

“We know that a significant number of Australians with depression won’t, or can’t, access formal mental health treatment due to factors such as stigma, cost, availability of services and time limitations.”

“Self-guided, internet-based cognitive behavioural therapy enables users to engage with good quality mental health programs by simply accessing their computer, tablet or Smartphone.”

“In Australia, e-mental health programs such as MyCompass are already widely available and have been proven to significantly reduce depression and anxiety symptoms.”

“Black Dog Institute researchers have conducted rigorous studies to show that e-mental health programs can be used to treat insomnia, reduce thoughts of suicide and prevent the onset of mental illness in young people.”

“The problem we have is not in developing good quality programs, it is getting the funding and support required to deliver them.”

“The World Health Organisations has stated that depression will be the biggest cause of health burden in the world by 2030. This is not something we can ignore as people’s lives are at stake.”

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# Ecology and Health

by Emeritus Professor Mark L. Wahlqvist



Many of us are living longer and leading healthier lives than we could have imagined in previous generations. However many more are not. As the global population increases, the numbers of impoverished and hungry rise disproportionately, and the ecosystems on which we depend are lost or are becoming dysfunctional with asymptotic speed. This trend is unsustainable. There must be greater compatibility between us and our environment. The growth that we so espouse cannot come at an ever greater environmental cost. One reason we have not personally and collectively grappled with this menacing trajectory is that we have not understood how ecological we are, says Professor Mark Wahlqvist.

“We are intimately connected to our locality through genomic convergence and cooperativity, biorhythms, energy throughput and regulation, locomotion, sensory inputs, hormonal and other homeostatic mechanisms, microbiomic pathways, other immune processes, our food systems and various inanimate factors which contribute to our environment and interaction with it. When these are perturbed, so are we,” he says.

“Being synchronous with nature is a marker of our health. Across the spectrum of macro-ecology to cellular endosymbiosis (as proposed by Lynn Margulis), we have evolved as ecological beings and not as discrete individuals or a species. Unless we take this understanding into account, we cannot be fully effective. As practitioners working in the current health system, we diagnose and manage health problems with criteria which are categorical for disability or disease. But the underlying ecological contribution to these situations also

merits attention. Perhaps this was less pressing when ecosystems were less compromised, but now we must actively and urgently take the precarious state of our ecology into account as explanatory and intrinsic to health promotion and care.

**We might usefully add to our diagnostic and management repertoire; Ecosystem Health Disorders (EHD).**

Present and future food systems, from production to consumption, are championed as ones which are amenable to technological remedy, improvement and sufficiency. This denies the extreme inequities and ethical dilemmas which now confront the availability and affordability of nutritious food patterns for an over-populated and conflict-ridden planet, challenged by massive ecosystem loss and degradation, in turn accompanied by disappearing waterways and groundwater or, conversely, storms and floods. In Asia alone, more than 2 billion people will have little potable water by 2050 or even earlier. No water means no food.

The ecological intersection of food and health systems is of critical importance in a world where access to both is at risk as our ecology is increasingly threatened.

Mark Wahlqvist is Emeritus Professor of Medicine, Monash University and Visiting Professor, Centre for Health Policy Research and Development, National Health Research Institutes, Taiwan. Mark was one of the esteemed speakers at the 2016 Lifestyle Medicine Conference held in Melbourne.

[www.lifestylemedicine.org.au](http://www.lifestylemedicine.org.au)





# A Failing Chemotherapy Paradigm Looks To Flaxseed For Help

by Sayer Ji



When conventional cancer medicine fails to produce positive outcomes, a humble little seed comes to the rescue.

A recent study published in the *International Journal of Oncology* illustrates an important shift occurring in medical research today, namely, a growing recognition that conventional treatments like chemotherapy, taken alone, are failing to produce positive results and that the use of natural substances may be an indispensable way to improve outcomes.

In the study entitled; *Combining doxorubicin with a phenolic extract from flaxseed oil: Evaluation of the effect on two breast cancer cell lines*, Italian researchers sought to evaluate the possible synergistic role of an extract of flaxseed in combination with the conventional chemo-drug doxorubicin in a number of breast cancer cell lines.

They also noted that a commonly used cancer drug known as doxorubicin is notorious for its many side effects. The researchers hypothesised that one way around this problem would be to reduce the amount of doxorubicin used by combining it with a safer, more natural compound.

In a previous study, the researchers showed a phenolic extract of flaxseed oil resulted in a number of chemotherapeutic effects (increase in apoptosis, G0/G1 phase cell cycle, and the activation of signalling and prooxidant pathways). The new study looked at the combined effect of doxorubicin and a phenolic extract of flaxseed oil on two different breast cancer cell lines, focusing on what conditions are ideal for using lower doses doxorubicin. They reported the experiment a success:

*“We report the data relating to the ability of this mixture to induce cytotoxicity and apoptosis, cell cycle modification, mitochondrial membrane depolarisation and activation of extrinsic and/or intrinsic apoptotic pathway.”*

While this is only a preliminary investigation, and does not have the gravitas of a human clinical trial, flaxseed has been subject to extensive research on its chemo-preventive and chem-therapeutic properties. There is a profound shift occurring in the medical research community today and a growing awareness that food is not just a source of energy and material building blocks for the body, but it is capable of being a form of medicinal or nutrigenomic information. It is no longer considered far-fetched to look at something as commonplace, and benign as flaxseed as having disease-resolving power.

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## Personal Touch Saves Young Lives



According to recent findings from the Black Dog Institute, at least 6 Australians die from suicide every day, with suicide the leading cause of death for young Australians aged 25-44, and the second leading cause of death for those aged 15-24.

Dr Dain Heer, an internationally renowned speaker, author and the co-creator of Access Consciousness®, believes broad economic and social reforms are not the key to suicide prevention. Instead he suggests it is about reaching vulnerable individuals on a more personal level.

“At its core, suicide and despair has nothing to do with policy or socioeconomics, or what we call success. In fact, fifteen years ago, I had what would be considered the ‘perfect’ life. I had two chiropractic practices, wealth, and a wonderful girlfriend. But, inside, I was dying. I was so depressed, I gave the universe six months or I was going to kill myself,” Heer reveals.

Travelling the world, Dr Heer uses his personal experience with despair, depression and near-suicide to assure others that they have everything to live for. He maintains that suicide is

ultimately the result of feeling worthless and ‘wrong’ in the face of societal ideals and pressures.

“We hold expectations and other points-of-view about how life, and how we should be. When those expectations aren’t met, we believe it is because we have failed, and then we make ourselves, ‘bad’ or ‘wrong.’ In doing so, we are unable to see the greatness that we are naturally.”

Heer believes the rise of depression and suicide in Australia, can only be truly addressed by confronting some of society’s most damaging points of view, and allowing vulnerable individuals to understand:





### There Is Nothing Wrong With You

Almost everyone in Australia has bought into some form of the great Australian Dream i.e. if you work hard enough, you can own a home and have a secure, successful life. This ideal leaves many people thinking that if they haven't succeeded in this dream there must be something wrong with them (even if economic or educational policies doom them to fail). Not to mention, particularly for millennials, there is a growing pressure to find success in employment, academics and home ownership, despite the increasing unaffordability of the housing market and the rising youth unemployment rate (1/3 of young people are unemployed or underemployed). Dr Heer encourages people to see the success in themselves by asking questions such as, "What if there is nothing wrong with me?" and "What if everything about me is right, how would I be a contribution to this world?"

### Education Is Not The Only Form Of Knowledge

The highest suicide rates in Australia are among young people and working class Australians. Dr Heer encourages people to reject the point-of-view that low education means blue-collar work and low social standing. He believes that personal insight, awareness and inspiration can be just as powerful as academic knowledge. "You don't need a degree to be inspired, innovative and creative. What if you are able to start a business, invent something new, or see possibilities for growth in your neighbourhood?" Dr Heer remarks, "The possibilities are endless and there is a powerful amount of knowledge inside of you."

### Maybe It's Not You

Despite our belief that we are completely separate from the people around us, Dr Heer is adamant that we are constantly being bombarded with, and affected by, the thoughts, feelings and intentions of the people around us. Dr Heer maintains it is not necessary to fall victim to others' depression and despair.

"Whenever you are feeling a strong emotion, ask yourself; Who does this belong to? If it's not your emotion, you will feel it disappear. By removing the experiences of those around you, you may find you are actually more resilient and more optimistic than you realise."

According to Dr Heer, the most important thing we can do for those living in despair is to believe in them – to see greatness and possibility in them – when they may not be able to see it themselves. "When I was ready to end it all, a man called Gary Douglas came into my life and showed me that I was more capable than I knew. He showed me that I had possibilities available to me that I never knew existed. Giving someone the opportunity to see themselves as valuable and capable – that they have a gift to offer the world – is the most powerful thing you can do for another human being," he adds.



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# New medical cannabis industry body to position Australia as world leader in production and research



A peak industry body that aims to develop best practice and standards for producing, supplying and distributing medical cannabis products has been established in Melbourne. Whilst the cultivation and production of medical cannabis has been given the green light in Australia, the industry is still navigating regulations around cultivation licensing and patient access.

The Medical Cannabis Council will be the unifying voice for the industry to engage with governments and the community on all matters concerning medical cannabis. Its board comprises industry leaders and medical experts who have long advocated for the regulated access to medical cannabis products. Carol Ireland, the CEO of Epilepsy Action Australia and a board member on the Council says she is delighted to be involved in the council.

“Medical cannabis research continues ... early indicators are showing that medical cannabis treats areas of epilepsy that traditional medicine has hitherto been unable to,” she said.

Founder of BuddingTech, a medical cannabis technology start-up, Adam Miller agrees and believes an industry body is essential for providing patients, doctors and the community with the right information and access to safe and proven products.

“The aim of the Medical Cannabis Council is to remove any confusion still surrounding the legal framework so most at-need patients can understand their rights and gain greater access to medical cannabis,” Mr Miller said.

Australian Cardiologist and board member Dr Ross Walker has been a fierce proponent of medical cannabis use in recent years, after being shown the overwhelming evidence supporting its efficacy.

“It’s a wonder drug,” Dr Walker says. “There are recent studies showing the effectiveness of low THC and CBD products in patients with schizophrenia and also anxiety. Access to regulated products for patients, as well as the commencement of clinical trials and research is essential for the industry.”

Professor Mark Cook, Head of Neurology at Melbourne’s St Vincent’s Hospital has also joined the board of the Council. Professor Cook has been supporting clinical trials in the efficacy of medical cannabis in the treatment of epilepsy.

Ben Oakley, one of 20 people in Australia to suffer from the incredibly rare disease Stiff Person Syndrome has been using medical cannabis illegally for over two years. It is the only treatment for the disease that works, as it relieves body spasms which were making his quality of life negligible. Ben and his father Michael hope for the day when his use of medical cannabis is completely legal and he has no difficulty with access.

“The council is a huge leap forward for the medical cannabis cause, as it demonstrates a legitimate industry commitment to better care and best practice.”

The launch of the council signifies the regulation and coherence of the industry, with more than 20 known applications for medical cannabis, as well as 12 companies already listed on the ASX. The global industry is predicted to be worth \$50 billion by 2025.





# What Is Cupping Therapy and Why Is It Trending?

By Dr. Edward Group



Cupping therapy is an ancient practice that is now considered part of the complementary and alternative (CAM) medicine category, along with acupuncture and aromatherapy. During a cupping therapy session, a massage or acupuncture therapist applies suction cups to various areas of the body. The cup may be made of bamboo, plastic, or glass; traditionally, horns and shells have also been used. While the cup is in place, suction stimulates blood flow and even causes blood to leak into the skin and produce a hickey-like red or purple bruise. Reported benefits include joint and muscle pain relief, increased blood flow, and reduced inflammation.

Although the practice rose to mainstream, international attention during the 2016 Summer Olympics, when athletes were spotted sporting large circular bruises on their arms, backs, and legs, the practice actually began in ancient Egypt. From there, it spread to Greece, Europe, the Middle East, and Eastern Asia. Because cupping therapy has a long history in several cultures, it is known by other names including needlehorn, sucking method, fire cupping, and horning. The term 'cupping' usually refers to dry cupping. This is different from wet cupping which is less common and involves lacerating the skin with a scalpel to allow bleeding.

## The Health Benefits of Cupping Therapy

According to advocates, cupping increases blood flow to the areas where the cups are placed, making it an effective way to ease sore muscles and joints. Some proponents insist that cupping helps the body repair muscle damage by pulling nutrients into the affected areas, but there's no hard, scientific data to support this proposition.

Although much of the conversation supporting cupping therapy is anecdotal, a few rigorous studies exist and the results suggest that cupping offers a way to help manage pain. One of the most appealing benefits of employing alternative methods for pain management is that there are no adverse side-effects, unlike pharmaceutical drugs. The therapeutic benefits of cupping might be the placebo effect, but even if the relief you feel stems from the expectation of relief, it's still, arguably, a better option.

As an interesting sidenote, it seems that shingles, also known as herpes zoster, benefits from cupping therapy when used in conjunction with other CAM therapies, but more research is needed to pinpoint the mode of action.

Of course, there are other methods for relieving discomfort that have stronger scientific evidence. An ice compress is an excellent way to relieve sore muscles because the cold helps control inflammation in the affected area. Ointments that contain menthol are especially helpful for soothing stiff, sore muscles.

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## Meeting of minds about potential next generation cancer treatment for Australians



Facility at the Heidelberg Ion-Beam Therapy Center shows synchrotron and three treatment rooms, two with fixed beam and a third which uses a massive gantry that can steer and direct the beams to the patient from almost any angle.

Earlier this year, leaders from the Australian Nuclear Science and Technology Organisation (ANSTO), experts from Italy and clinicians from NSW met to explore how a full range of particle therapy treatments may be made available to Australians. Particle treatments deliver proton therapy and cutting edge carbon therapy to improve outcomes for patients with previously untreatable cancers.

Dr Adi Paterson, CEO of ANSTO, says that discussions such as a Senate Select Committee into low survival rate cancers, and the conversations around carbon ion therapy and other types of particle therapy, offers the opportunity to make a significant leap forward for Australian patients with cancer who, right now, have few treatment options.

“Carbon ion therapy is a game-changer. It has the potential to significantly improve patient outcomes and take Australia into the community of nations adopting this advanced approach,” says Dr Paterson.

The process involves delivering a high energy particle beam to a tumour from a high-tech accelerator that can very precisely deliver a dose of targeted radiation, matching both its shape and size.

Carbon ions are accelerated to 75 per cent the speed of light and then directed down a beamline with sub-millimetre accuracy into the tumour, to destroy the cells with near-perfect precision. Carbon ion therapy offers the potential to treat disease three times more effectively than conventional radiation

therapy, in fewer treatment sessions, and with little damage to surrounding healthy tissues.

Dr. Sandro Rossi, the Director General for the National Centre of Oncological Hadrontherapy in Italy was in Australia earlier this year to share his expertise. “Patients who receive particle therapy treatments often have little hope after they have been told that surgery isn’t an option, or conventional radiation therapy has been unsuccessful,” says Dr. Rossi.

“If Australia were to establish a national particle therapy and research centre that can deliver carbon ions and other types of particle therapy including proton therapy, they would be joining this small community of leading clinicians and researchers from around the world,” he says.

“It would deliver not only innovative and potentially life-saving treatments for patients, but cutting-edge research, for example, to understand more about the ways radiation interacts with living tissues,” adds Dr Rossi.

“What we see as the ideal model is a landmark national particle therapy and research centre for both life-changing patient treatment options and research, supported by state-based proton-based particle therapy facilities,” says ANSTO’s Richard Garrett.

There are more than 70 operational particle therapy facilities around the world, and a further 40 currently under construction. Proton-based particle therapy is a mature technology, first trialled in the 1950s in the United States and Sweden, and now used in at least 17 countries around the world. There are currently 11 carbon ion particle therapy facilities around the world.





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# Bonding Through Dance to Raise the Pain Threshold

by Christina Lavers



There is not one culture on Earth that does not have a long tradition of dance. This suggests that dancing, the act of moving in time to music, is central to the experience of being human. It is such a key form of cultural expression that it has been called the 'universal language.' Every culture in the world has a customary style of dance that communicates aspects of the group's identity, creativity, rituals, history and meaning. In fact, it has even been suggested that a person could learn as much, if not more, about another culture through participating in their dance as they could reading an anthropological paper.

A recent study led by researcher Bronwyn Tarr from Oxford University produced further evidence which demonstrates that dancing plays a role in supporting and strengthening social cohesion.

Tarr, a dancer and experimental psychologist, postulated that dance, being essentially cooperative in nature, could have played a role in our evolution by encouraging social bonds and other pro-social behaviour between community members.

Other studies have found that people who performed synchronous tasks (doing similar movement at the same time) together were more

likely to have positive feelings about the other participants and were more likely to engage in positive social behaviour within the group. It is believed that this is because these unified actions obscure the barriers between self and others, making it easier to think in terms of the collective, rather than individual good.

This particular study wanted to examine the difference between dancing individually (with self-generated moves) and dancing collectively (following a set of established moves). It was also designed to measure the effects of exertion on levels of social bonding.

For this experiment the researchers recruited two hundred and sixty-four mixed gender high school students from local schools on Marajó Island, Brazil. To establish synchrony conditions, the participants were asked to perform the same movements to the same music at the same time. For non-synchrony conditions the participants were asked to perform their own individual sequence of moves. Exertion was controlled by having participants learn dance moves that required them to be standing and using all their body (high exertion condition) or tiny, low impact hand gestures that could be performed while seated (low exertion condition).

The wider group was broken down into small





groups of three. Every micro group could decide whether they participated in high or low exertion activities and whether their moves were synchronous or not. Each participant was asked to measure their sense of connection to the others in their sub-group before and after the experiment.

Another noteworthy aspect of the study was that participants were fitted with wrist cuffs that measured levels of endorphins in their bodies.

The study found that those who participated in synchronous dance activities were much more likely to have an elevated sense of connection to the other members of the micro groups than those who engaged in their own unique dance moves. Further, those who engaged in synchronous moves and high levels of exertion were found to have higher levels of endorphins, which translates to higher pain thresholds.

Tarr stated, “maybe this is why we love to flashmob, because we’re hitting both these two things: we’re getting this elevated pain threshold, from the feel-good chemicals pumping through our systems, but also, we feel more connected to others because we’re doing the same thing at the same time and that signals the sense of connective oneness we like to get.”

What I find particularly interesting about this study is that, as discussed at the start of this article, dance is a means to express our cultural values and perceptions, and while we all come from cultural traditions that embraced some form of synchronous dance style, today in Western societies the most common style of dance

is an individual-based one. This mirrors our modern social identity which has become increasingly focused on the individual. While historically cultures have evolved with an emphasis on the collective, today in the West where the emphasis is on the individual, we also see a culture that is plagued by problems that relate to alienation and disconnection.

**There is a saying in many shamanic cultures that if you came to the medicine person with a complaint of despondency or depression, the first question you would be met with might be, “When did you stop dancing?” Maybe this is the question we need to ask to our society as a whole: “When did we stop dancing in unison?”**

The answer would be in the 1960’s, the same time we saw the sexual revolution exploding in society. In many respects dancing, being both physical and often intimate could be seen as a socially acceptable form of sexual expression. The Sixties was about freedom, and throwing off the shackles of tradition and institution. People at that time ceased being interested in following established convention

and wanted to be free to explore themselves and express their uniqueness. The rebellion against social conformity resulted in a rejection of communal, synchronised dance. Now that we are once again starting to recognise and appreciate the importance of community for our sense of wellbeing, and seeing an increase in the evidence which demonstrates that dance has the ability to help us bond with our fellow humans, perhaps we will see a resurgence in large-scale, inclusive, synchronic global dance trends that takes us beyond the somewhat shallow and limited ‘La Macarena’ and ‘Gangnam Style’.

Dance, which can be primal or highly refined, interpretive or choreographed, messy or polished, has always been an important tool to forge towards, and to reconnect with the deeper aspects of being. As we remember the importance of honouring both our uniqueness and our relationship to humanity as a whole, dance may be seen once more as that powerful, natural, and healthy activity that is central to our being and has the capacity to connect us to our external world, our internal world and that sacred space where everything meets.

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Humans tend to go to extremes before they settle into balance. Perhaps that is where we are right now. Many of us have found and celebrated our individuality but lost a sense of connection and belonging. Fortunately there’s no reason we have to choose one or the other.



# How A Danish Town Helped Young Muslims Turn Away From ISIS

by Hanna Rosin



But the Danish police officers took a different approach: They made it clear to citizens of Denmark who had travelled to Syria that they were welcome to come home, and that when they did, they would receive help with going back to school, finding an apartment, meeting with a psychiatrist or a mentor, or whatever they needed to fully integrate back into society.

One day in 2012, a group of policemen in a Danish town were sitting around in the office when an unusual call came in. This town, called Aarhus, is a clean, orderly place with very little crime. So what the callers were saying really held the cops' attention. They were parents, and they were "just hysterical," recalled Thorleif Link, one of the officers. Their son was missing. They woke up one day and he was gone.

The officers put together whatever clues they had about the missing person ... he was a teenager who went to a local high school, and he lived in a largely Muslim immigrant neighbourhood just outside town. But before they got any further with their investigation, they got another call, from another set of parents. Their son was missing too.

"Why is this going on?" asked Allan Aarslev, a police superintendent.

After talking to the parents and snooping around the neighbourhood, the police figured it out - these young men and women had gone to Syria. They were among the exodus of thousands of European citizens who were drawn to the call put out by ISIS, the Islamist terrorist group, for Muslims worldwide to help build the new Islamic state.

Link and Aarslev are crime prevention officers. They usually deal with locals who are drawn to right-wing extremism, or gangs. The landscape of global terrorism was completely new to them. But they decided to take it on. And once they did, they wound up creating an unusual — and unusually successful — approach to combating radicalisation.

The rest of Europe came down hard on citizens who had travelled to Syria. France shut down mosques it suspected of harbouring radicals. The U.K. declared citizens who had gone to help ISIS enemies of the state. Several countries threatened to take away their passports — a move formerly

reserved for convicted traitors. Their program came to be known as the Aarhus model. It's been called the 'hug a terrorist' model in the media, but this description never sits well with the cops. They see themselves as making an entirely practical decision designed to keep their city safe.

As they see it, coming down hard on young, radicalised Muslims will only make them angrier and more of a danger to society. Helping them is the only chance to keep an eye on them and also to keep the peace in their town.

Link and Aarslev were intuiting what scientists who study radicalisation are coming to see. "The original response was to fight [extremism] through military and policing efforts, and they didn't fare too well," says Arie Kruglanski, a social psychologist at the University of Maryland who studies violent extremism. "The kind of response that puts people as suspects and constrains them and promotes discrimination — that is only likely to exacerbate the problem. It's only likely to inflame the sense there's discrimination and motivate young people to act against society."

Their approach has a basis in research on interpersonal relations as well. Christopher Hopwood, an associate professor of psychology at Michigan State University, studies something called non-complementary behaviour. Complementary behaviour is the norm. It means when you act warmly, the person you are with is likely to act warmly back. The same is true with hostility.



Non-complementary behaviour means doing the unexpected. Someone acts with hostility and you respond warmly. It's an unnatural reaction, and it's a proven way to shake up the dynamic and produce a different outcome from the usual one. The non-violent resistance movements of Martin Luther King Jr. and Mahatma Gandhi are the most well-known examples of this tactic.

The Aarhus model is another. How did it unfold in real time? Consider the case study of a young man we will call Jamal. Jamal is not his real name, and we don't usually use pseudonyms, but he asked us to not use his name. He doesn't want to be known as a person who almost became a terrorist. He wants a job and a life now. But that didn't seem possible for a while.

Jamal was born in Somalia. His family moved to Denmark because Somalia was in the middle of a civil war. He was a child in the only black family in the neighbourhood and the only Muslim family, so his childhood wasn't easy. Kids called him names, asked him if he had the same blood as they did, and

teased him. For a long time he would just fight back, but he knew he was disappointing his father.

When he was a little older, Jamal decided to take a different tack. He tried to be the good kid. He studied and made jokes in class, and his stress eased. The teachers liked him, his classmates liked him, and he began to make Danish friends and even to feel more Danish.

Then one day in high school, his teacher organised a debate about Islam. Jamal had just been on the hajj (the pilgrimage to Mecca) with his family, and he was infused with a newfound religious identity. And during the debate one of the girls started saying to the class that Muslims 'terrorise' the West, and kill people and stone women. Jamal argued with her and eventually lost his temper, saying, "People like you should never exist."

After that moment, Jamal's life went off the rails. The teacher told the principal, who told the police, who questioned Jamal about being a terrorist. Jamal had to stay home from school and miss his final exams. The police cleared him, but it was too late for him to redo his exams, so he had to redo some of high school. He was furious about it.





Soon after the investigation, his mother died, and he blamed her death on the stress caused by the investigation. He began to feel rejected by the West.

During that year, he ran into a group of fellow Muslims who had experienced some of the same discrimination. One of them had an apartment, and the group spent a lot of time there talking, praying and watching videos of Anwar al-Awlaki, a famous English-speaking imam. The friends talked a lot about jihad and making the trip to Syria. Two of the guys in the apartment began planning their trip.

While he was living in that apartment, Jamal got a call from an officer named Link who had heard about his case. Jamal cursed him out and tried to hang up the phone, but then Link did something Jamal didn't expect; He apologised for the ordeal his fellow officers had put Jamal through. Hearing a policeman take responsibility for his life getting derailed really moved Jamal. He agreed to come into Link's office.

When Jamal got there, Link introduced him to Erhan Kilic, one of the first official mentors hired by the program. Kilic was a fellow Muslim who had also faced discrimination in Denmark as a child. But he had taken a very different path. He had decided to embrace Denmark as his country. He now had a wife and two daughters and a successful practice as a lawyer. Kilic relayed to Jamal the main message of the Aarhus program; if he chose to, Jamal could also find his place in Denmark.

This is what sets the Aarhus program apart. It didn't use force to stop people from going to Syria but instead fought the roots of radicalisation, Kruglanski says. "There are strong correlations between humiliation and the search for an extremist ideology," he says.

Organisations like ISIS take advantage of people who, because of racism or religious or political discrimination, have been pushed to the margins of society. Link and Aarslev's program showed people like Jamal that there was a place for them.

"Aarhus is the first, to my knowledge, to grapple with [extremism] based on sound social psychological evidence and principles," Kruglanski says. What Link and Aarslev were doing was so unexpected that it created an opening for people to think differently about their ideology.

"They expected to be treated harshly," Kruglanski says. Instead, they got the opposite. "That kind of shock opens people's minds to maybe they were wrong about their society that they perceived as their enemy. It opens a possible window into rethinking and re-evaluating."

Starting in 2012, 34 people went from Aarhus to Syria. As far as the police know, six were killed and 10 are still over there. Of the 18 who came back home, all showed up in Aarslev and Link's office, as did hundreds of other potential radicals in Aarhus — about 330 in total.

But the program is admired for another accomplishment. Since the initial exodus of young people, very few have left from Aarhus for Syria, even when traffic from the rest of Europe was spiking. In 2015, it was just one person.

The program is still precarious though. One terrorist attack in Aarhus could undo much of the work that has been done. But the officers are willing to keep trying. As Link put it, there are still 'strong forces' out there tempting young Muslims to leave their lives in the West and join the battle.

And Jamal? He and his mentor met for two years, exploring parts of Aarhus Jamal had never seen. During that time, two of his friends from the apartment did leave for Syria. One was killed by a roadside bomb, and the other, a fellow Somali, is still over there.

Jamal, by contrast, can definitely and confidently say, "I am Danish." Reflecting on his path, he concludes, "I'm lucky I got that phone call from Thorleif."

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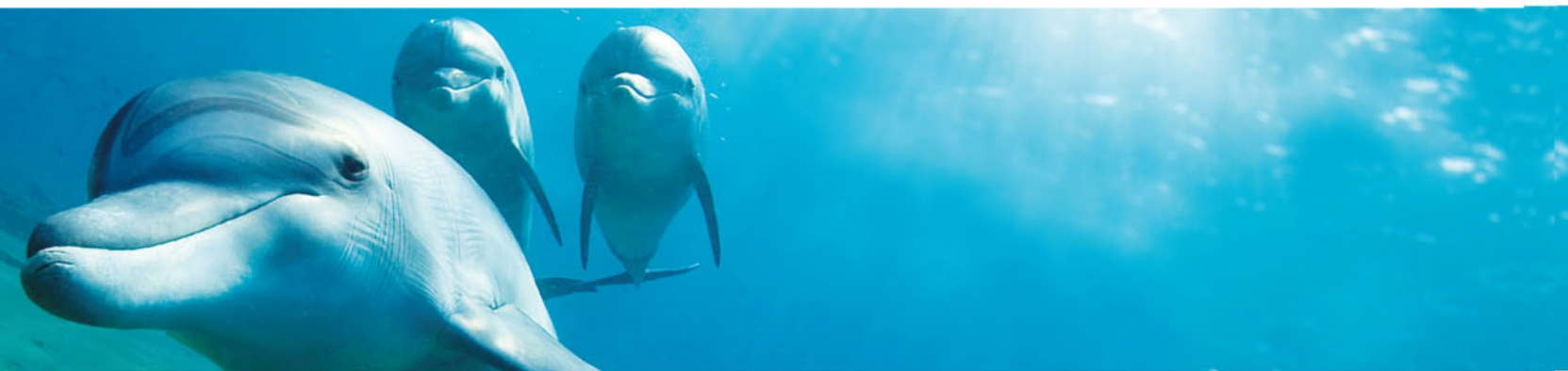
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## The Soul In The Sea:

by Frank Joseph

“What mystery is the sea,” exclaimed Herman Melville, “whose stirrings speak of a hidden soul beneath!” I only understood what the great American meant for the first time two years ago, while visiting the Roatán Institute for Marine Sciences in Honduras. It was located at an otherwise uninhabited islet just off the mainland, where a shallow barrier corralled more than thirty dolphins within some six square acres. The top of the fence stood so low above the water, all but the most arthritic dolphin could easily hop over it. In fact, several have made good their escape in this manner, I was told, only to jump back inside a few days later.

As part of their daily routine, all the resident dolphins are herded together and taken out to sea, where they often frolic with their friends and relations in the wild for an hour or so – much like walking one’s pet dogs – before returning to the fenced-in islet. Perhaps they regard it as a sanctuary from sharks, enjoy its largesse of flattering attention from scientists and tourists, are bribed by free squid and herring – among their favourite delicacies – or all these amenities and more no human can guess.

Together with fellow tourists guided by a local handler, we waded into shallow depths and were immediately met by a female dolphin, who allowed us to come quite close, even touch her. Expecting to feel a hard or at least tough, scaly exterior, I was surprised by her supple, smooth, warm skin, so human-like.

“No one who has ever touched the skin of a dolphin,” wrote famed oceanographer, Jacques-Yves Cousteau, “is likely to forget the silken, elastic, soft feel of it.” But a deeper impression was made by her light brown eyes.

Behind the anticipated high intelligence and complex awareness, there was something even more compelling lurking deeper inside. If, as the old French saying has it, “the eyes are the mirror of the soul,” then her gaze betrayed a core mystery comparable only to a kindred connection.

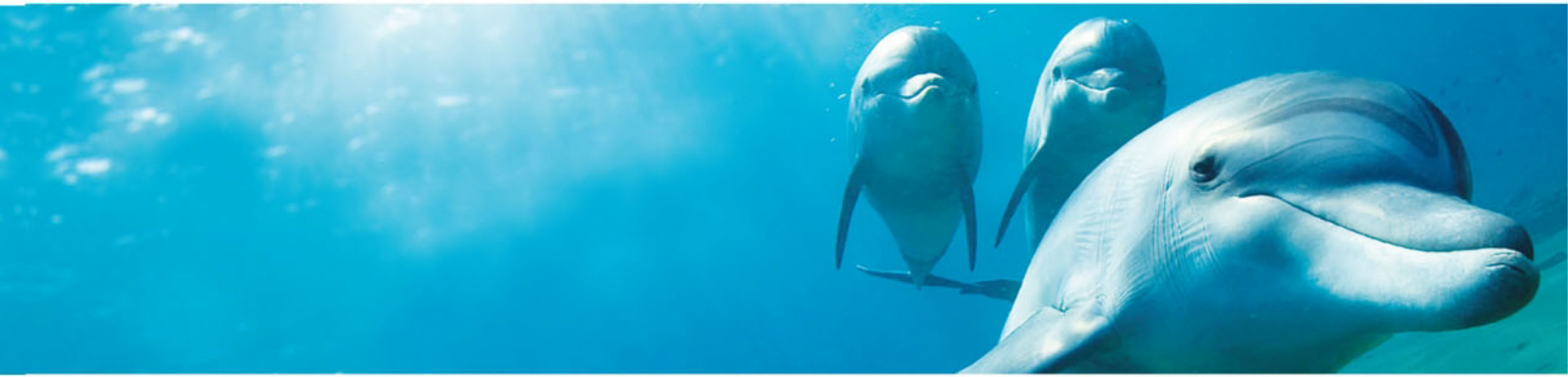
The feeling is not uncommon. Cetacean researcher Ann Spurgeon spoke for many, when she observed; “We looked often into the dolphins’ eyes, and the quality of the look they return is unlike that of any animal we have known.” According to no less an authority on the sea than Cousteau himself:

*“... it is obvious that dolphins are often motivated by curiosity, and especially by curiosity about man. One literally can see it in their eyes. This is a fact that can be doubted only by someone who has never really looked a dolphin in the eye. The brilliance of that organ, the spark that is so evident there, seems to come from another world. The look which the dolphin gives – a keen look, slightly melancholy and mischievous, but less insolent, conniving and cynical than that of monkeys – seems full of indulgence for the uncertainties of the human condition.”*

Belgium’s pioneering underwater archaeologist and the world’s first aquanaut went further: “The glimmer of interest which sparkled in their eyes seemed to be a human glimmer.”

Robert Sténuit’s radical suggestion articulated my, as yet, unformulated suspicion – a wordless knowing beyond understanding, much less expression, as though my own mind had been somehow confronted with or partially overtaken by a significant truth too grand or potent for me to really comprehend or to put into words.





## *Reuniting With The Dolphins*

Richard Wagner's Hans Sachs articulated my perplexity in *The Mastersingers of Nuremberg*: "I feel it, but cannot understand it; cannot completely recall it, but can never forget it. I can grasp it entirely, though cannot measure it. But how can I grasp that which seems immeasurable? ... It seemed so old, and yet was so new."

Cousteau was no less taken by his first, personal contact with a wild dolphin. "It was an extraordinary situation," he confessed, "as though the barrier between man and animal no longer existed. There was some sort of strange understanding between us. It would be very difficult for me to say exactly what our feelings were for one another, but there was undoubtedly something."

Such an inexpressibly profound impression is not unknown to other persons touched by the dolphin's singular energy field. "Those who have come very close to dolphins feel it inside themselves," stated Dr. Horace Dobbs, a leading delphinologist, "yet cannot explain it. Exactly what it is remains a mystery. For want of a better word, let us call it spirit of the dolphin."

### **Dolphin Meets Humans**

From the moment the Roatán dolphin first approached our gaggle of tourists, I could not escape the strong impression – realisation, perhaps – that it was very rapidly probing us with the powerful energy of some unseen and inconceivable instrument; scanning each one of us individually; psychically scoping us out down to the absolute bottom of our souls; reading everything in our conscious and subconscious minds; assessing the totality of our identity; determining our threat or friendly potential; yes, judging us – completely and thoroughly within the matter of a few seconds.

Being in the ocean with a living, breathing dolphin close enough to touch was nothing like seeing one perform at Sea World, watching it on television, or reading about cetaceans in a library. No 'virtual reality' approximates sharing the same water with such a singular creature. Although common enough these days, and similarly enjoyed by many thousands of tourists around the world, my dolphin encounter near Roatán was nevertheless a memorable, if ineffably real occurrence.

I approached it with no expectations, no preconceived ideas, but left myself open to whatever might or might not happen. I did not endeavour to 'mind-meld' with the creature, nor force any such boorish impertinence upon it, and instead hoped to learn something not otherwise available in less personal circumstances.

To be honest, the experience was somewhat tinged with fear, not for what the dolphin would do, but what it could do. However amiable it outwardly appeared, being at the mercy of a nine-foot-long, three-hundred-ten-pound, mentally sharp beast moving through the water seven times faster than the best human swimmer and with the agility of a bull-whip in an environment where bodily inferior men are sluggish and clumsy, gave me pause.

Aristotle and his 4th century BCE colleagues believed the dolphin was the fastest creature in the sea, and they may have been right.



In 1975, Jacques Cousteau wrote of his personal experience aboard a French Navy cruiser; ‘in the waters of the Far East ... I realised that the school of dolphins, in catching up to and then passing the Primauguet, as it moved at full power, must have been swimming at a speed of no less than fifty miles per hour!’ Later, he calculated that a dolphin needed to beat its tail one hundred twenty times per minute, or two strokes every second, to reach a speed of just ten knots, or 11.5 miles per hour.

Professor Paul Budker, director of the National Museum of Natural History and the Laboratory of Colonial Fisheries in Paris, found that dolphins; ‘move as though by magic, and are capable of producing more power per pound of muscle than any other animal.’

Cambridge University’s Sir James Gray observed that; ‘the form given by Nature to the dolphin is more effective than that of any submarine or torpedo conceived by man.’

### Dolphin Conference

Of all the enigmas Jacques Cousteau observed during almost seven decades of underwater exploration, perhaps his most bizarre encounter took place sixty years ago, off a reef in the middle of the Indian Ocean. In the process of gathering material for his now-classic film, *The Silent World*, he; ‘saw a dolphin rise to the surface to breathe, and then let himself sink down into the water again, without swimming.’ This sighting followed several days of other, unusual delphine behaviour, when; ‘every morning at about ten o’clock,’ a small pod of dolphins swam by his anchored research vessel. Intrigued, Cousteau and a fellow diver slipped into the sea.

‘To this day, I have not forgiven myself for not taking a camera,’ he recalled. ‘The sight that greeted us was one that we have never seen again. There were about fifteen dolphins – probably the school that we had seen going past Calypso every morning – in the crystal-clear water, on the side of the reef. They were sitting on the bottom, in a group, as though they were holding a conference. And when I say ‘sitting,’ I mean that they were literally poised on their tails.’

‘They remained where they were, stirring a bit and looking at one another. Then they continued with their meeting. But when we tried to move in closer to them, they swam away immediately. It was a unique and extraordinarily impressive sight. The truth is that I still have no idea what they were doing.’ Telepathically communicating with each other, most likely. Cousteau himself wrote that their ‘meeting’ suggested ‘an underwater congress.’

More intriguing still, about what did they confer? Given their proximity to Calypso, they were probably discussing the untypical presence of anthropomorphic divers in an otherwise unvisited area of the vast Indian Ocean; what could have brought the strangers here? How should the pod

regard them, and related issues of the moment. The dolphins sat together, as humans do, yet another comparison between both species – like eye similarity, the soft spot at the top of our head corresponding to the dolphin’s blow hole, human-like fingers, hands, thighs, knees, feet and toes in the dolphin embryo etc., indicating a shared evolution of some kind.

Can all this mean that we were once dolphins before our ancestors returned to dry land, where primate attributes are more useful? If so, do the dolphins still preserve a cultural or collective memory of our aquatic past, and regard us on account of it as their mammalian relatives? Is that the real basis for their demonstrable love of humankind? Given their immense intellect, they may know much more, everything in fact there is to understand concerning the illimitable bounty of the sea.

## What they might teach us about it could mean the difference between our annihilation or survival in an age of extinction.

### Poisoning of the Oceans

The animals’ wholesale slaughter by Japan has assumed international notoriety, but even more devastating is progressive poisoning of the planet’s water resources. Just how far rising levels of toxicity have already gone to reduce dolphin world population is difficult to determine. But cetologists do know that the first birth given by a dolphin mother dies from all the human toxins it ingests, while a second birth usually survives, because its immediate predecessor absorbed most of the toxins. This process, even if it continues at present levels – which, of course, it won’t – must result in at least cutting dolphin populations in half.

‘The growing presence of toxic chemicals in the marine environment presents a crisis unlike any ever faced on this planet,’ warns Blue Voice, an ocean conservation organisation founded in 2000. ‘Vast quantities of toxic chemicals enter the waterways and oceans of the world each day and accumulate, then bio-magnify in the marine food chain. In a time when we have reduced the number of large pelagic fish by ninety percent and the bio-mass of the oceans by seventy percent, we are poisoning much of the living marine resources that remain.’

This has staggering global implications for ocean life and human health. A level of one hundred parts per million of mercury has been found in a bottlenose dolphin killed for food in Japan – a level more than one hundred times that accepted by Japanese health authorities ... Dolphins, toothed whales, large tuna and swordfish are among the marine creatures with highest levels of contamination, because they feed at the apex of the food chain.’





Whenever greed and self-interest are at issue, man's indifference to the suffering and extermination of his fellow creatures – even if their plight endangers himself – is human nature. As such, it cannot be eradicated by education or legislation, but will only disappear with himself. This was what Cousteau and other scientists realised and advocated in the last century.

“Redemption will come only when we return to the water, as sea mammals did in the past,” Cousteau repeatedly declared; “gravity is the original sin ... The sea, the great unifier, is man's only hope ... We must plant the sea and herd its animals using the sea as farmers instead of hunters. That is what civilisation is all about – farming replacing hunting ... If we go on the way we have, the fault is our greed, and if we are not willing to change, we will disappear from the face of the globe, to be replaced by the insect. If we were logical, the future would be bleak, indeed. But we are more than logical. We are human beings, and we have faith, and we have hope, and we can work.”

That work, as he envisioned it, was gradually returning us to our aquatic origins in the baptism of a new species to wash away the original sin of our all-too-human nature. Nor is the prospect as fantastic as it may seem. Some human populations living in an intimate relationship with the sea are already developing marine mammal characteristics.

Projecting what we have learned or suspect about such transformational potentials and our own aquatic origins into some inconceivably distant future, we can imagine an Earth entirely restored to its original, pristine condition. All its creatures roam free – unhunted, unexploited, and unharmed, save by natural predators, as part of the eternal balance of life – through an unpolluted environment of worldwide fresh air and water.

The wheel of organic existence runs on undisturbed, because no trace may be found of the viral species that formerly dominated this exquisitely beautiful planet, save among the last vestiges of its overgrown and crumbling cities. Their former inhabitants are gone, for the good of the world and themselves. Nor can the descendants of this lost race be found among the deserted, disintegrating ruins, because they have – all of them – reunited with their brother and sister dolphins in the sea

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# WILD FORAGING

*with that 'Crazy Weed Girl'*

## INGRID BUTTON

Ingrid is a Mum. In her previous life (pre-children) she successfully ran alternative burlesque club nights in Melbourne. However a tree-change to Chewton (a small village just outside Castlemaine in north-west Victoria) put paid to her former lifestyle in favour of a slow, peaceful life. Ingrid became engrossed with her garden, working out through trial-and-error and lots of research, just what plants and weeds she could eat and feed her family. And she has been so excited with her results that she has begun sharing her knowledge with others through regular wild foraging workshops in the local bushlands. We spoke with Ingrid about some of her findings.









**Q. Do you remember what first got you into food foraging Ingrid?**

**A.** Not long after we had relocated to Chewton, I found myself sitting around wondering what I could productively do with myself. I had neglected our garden which had been virtually overtaken with weeds, so one day when our son was a few months old and the weather had warmed up, I was finally brave enough to get into the garden.

“I was constantly covered in sticky weed and in a moment of gardener’s frustration I thought to myself, this has got to be good for something other than sticking to my clothes!”

Through further research I discovered that the plant I was cursing was otherwise known as cleavers and was in fact edible and had a host of health benefits including being cleansing and high in vitamins and antioxidants. It can assist with lowering cholesterol absorption, and has antibacterial and cleansing properties specifically for the blood and lymphatic system.

With some trepidation I harvested some cleavers, washed and cooked them, blended and added them to ricotta, eggs and herbs to make a sticky weed version of spinach cheese rolls. I’ve been making them ever since.

They were such a big hit with my partner - he didn’t even complain about the lack of dead animal in his meal – and this, believe me, is somewhat of a rarity ... the joy of being a vegetarian and in a relationship with a man who believes a complete meal consists of 3 types of meat, gravy, cheese and potatoes!

So from this first; “Hey this didn’t kill me experience,” I went into an edible weeds and foraging frenzy.







All of a sudden it was “that looks edible,” I’m researching this! But at the same I was also wondering why no one else knew about this wild food and how to eat these things ...”

Since then my thirst for knowledge about wild edible and medicinal plants has become insatiable.

**Q. Why do you think people are so interested in finding out about edible wild foods these days?**

**A.** I think consumers are more interested in knowing where their food comes from these days. More and more of us care if our food is truly organic, the environmental impact it has, and how many food miles it has taken from production to plate. Furthermore, because a lot of these plants harvested by wild food foraging have previously been known as ‘weeds,’ removing them means the amount of weed control is reduced and native plants can thrive. It’s free fresh food that’s organic, plus it’s a great outdoor activity to do with family and friends that promotes healthy endorphin release and bonding.

**Q. Personally, I have this fear that I will eat the wrong thing and poison myself ... I think I took the film ‘Into The Wild’ too literally (where a young boy takes himself into the wild in the U.S. and ultimately dies from eating poisonous berries). How realistic do you think this fear is?**

**A.** I think that a lot of people have this fear and it is not entirely unrealistic, but with correct knowledge that fear dissipates. When it comes to many wild foods we often forget that these plants have been eaten for centuries by our ancestors. So much of this amazing knowledge has

been lost in the sea of modern culture, where global logistics has made it Summer all-year-round in our supermarkets.

This is not the natural cycle of food and life for a human being. Thus, without the need to eat food which is appropriate to the season we are in, we have not needed to eat many of these plants and over the years have lost the knowledge of how to do so.

**Q. I know you are concerned, as many of us are, that this current popularity in foraging will result in ‘bad foraging practices.’ Can you explain what we can do to prevent this?**

**A.** With so much interest in foraging there has been an increased concern for people who won’t respect the communal aspect of foraging, which is why we talk a lot about ‘sustainable foraging’ and foraging etiquette. For example, it’s important to always ask before you harvest someone’s plants even if they are hanging over into the street where it is legal for you to harvest.

Many of the wild edible plants we teach people to forage are invasive pests and therefore you can’t really go wrong harvesting these plants from the wild, as you are often doing mother nature a favour by reducing their spread. However when it comes to mushrooms for example, people have been known to over-pick them and incorrectly harvest them by ripping the entire root system of mycellium from the ground. Correctly harvesting a mushroom is undertaken using a knife. Incorrect foraging can mean that there is not enough spore to regenerate the plant to the next crop, and I’ve seen spots commercially picked to supply restaurant’s that are almost barren of mushrooms the next season.



So the rule-of-thumb is to only take what you and your family needs and leave enough for others - including the wild animals.

I am concerned that over-enthusiastic novice foragers or people harvesting for commercial ventures may not fully understand this concept of communal resources and give foragers who do the right thing a bad reputation.

**Q. Are there weeds ... and weeds? I have always thought weeds have a place in the garden, as companion plants for example. How do you know if a weed should stay or if you should remove it?**

**A.** I've always had a harsh approach to gardening ... if it's going to grow in my garden it needs to take care of itself quite a bit... I am not one to over-tend my garden.

I'm sure many gardener's prefer the English cottage look - everything in neat rows, however my view is let nature do what it does best and let everything grow and give support when the plants need it.

But I am the same as everyone else regarding the ongoing battle between space for veges and weeds! So my approach is that everything needs to be in balance. While weeds tend to be more drought-tolerant and require less nutrients in the soil to thrive, they are also useful companion plants and provide a moisture barrier undergrowth. My partner calls my approach a half-done style, but in my mind it's just letting our garden grow as it would in the wild. As long as it produces enough to sustain our family that's good enough for me.

**Q. You have recently visited Peru and found out about the Three Sister Companion Planting Process. Can you tell us more about this?**

**A.** I found the Peruvians' approach to agriculture and their respect for plants fascinating. In all public areas there are bins with separate areas for recycling, organic waste and rubbish. All the farming methods I encountered used organic compost and animal fertiliser, while utilising the 3 or 4 sister approach to farming (see side panel) to irradiate the need for pesticides and sprays.

I was also delighted to walk into a food market and find many of the plants Australians consider weeds being sold as everyday vegetables and valued for their medicinal qualities. I think the women at the market stalls were more impressed with the fact that a gringo girl knew what so many of the plants were!

### Three Sisters Companion Planting

The Three Sisters are the three main agricultural crops of various Native American groups in North America: winter squash, maize (corn), and climbing beans (typically tepary beans or common beans). In a technique known as companion planting the three crops are planted close together. Flat-topped mounds of soil are built for each cluster of crops. Each mound is about 30 cm (12 in) in height and 50 cm (20 in) wide, and several maize seeds are planted close together in the centre of each mound. In parts of the Atlantic Northeast, rotten fish or eels are buried in the mound with the maize seeds, to act as additional fertiliser where the soil is poor.

When the maize is 15 cm (6 inches) tall, beans and squash are planted around the maize, alternating between the two kinds of seeds. The process to develop this agricultural knowledge took place over 5,000–6,500 years. Squash was domesticated first, with maize second and then beans. The three crops benefit from each other as follows:

- maize provides a structure for the beans to climb on, eliminating the need for poles.
- beans provide the nitrogen to the soil that the other plants use
- squash spreads along the ground, blocking the sunlight, and helping to prevent the establishment of weeds. The squash leaves also act as a 'living mulch', creating a microclimate to retain moisture in the soil, and the prickly hairs of the vine deter pests.

Corn, beans, and squash contain complex carbohydrates, essential fatty acids and all eight essential amino acids, allowing most Native American tribes to thrive on a plant-based diet.

Native Americans throughout North America are known for growing variations of Three Sisters gardens. The milpas of Mesoamerica are farms or gardens that employ companion planting on a larger scale. The Ancestral Puebloans are known for adopting this garden design in a drier environment. The Tewa and other peoples of the Southwestern United States often included a 'fourth Sister,' Rocky Mountain bee plant (*Cleome serrulata*), which attracts bees to help pollinate the beans and squash.

# NUTRITIONAL AND MEDICINAL

## *Properties of Weeds*



**Stinging Nettle**  
- *Urtica dioica*

Containing the highest amount of chlorophyll ( that green stuff in plants) of any plant on the planet, this plant has a long history of use as a source of medicine, food, and fibre. Stinging nettle has a flavour similar to spinach when cooked, and is rich in vitamins A and C, iron, potassium, manganese, and calcium.

Soaking stinging nettles in water or cooking removes the stinging chemicals from the plant, which allows them to be handled and eaten without injury. In its peak season, nettle contains up to 25% protein dry weight, which is high for a leafy green vegetable. The leaves are also dried and may then be used to make a herbal tea along with the flowers.

Stinging nettle has been used in traditional Austrian medicine internally (as tea or fresh leaves) to treat disorders of the kidneys and urinary tract, gastrointestinal tract, locomotor system, skin, cardiovascular system, haemorrhage, influenza, rheumatism and gout.



**Chickweed**  
- *Stellaria media*

Chickweed is known as a cooling herbal remedy, and grown as a vegetable crop and ground cover for both human consumption and poultry. It is edible and nutritious, and is used as a leaf vegetable, often raw in salads. It is one of the ingredients of the symbolic dish consumed in the Japanese spring-time festival, *Nanakusa-no-sekku*.

The plant has medicinal purposes and is used in folk medicine as a remedy to treat itchy skin conditions and pulmonary diseases. The 17th century herbalist John Gerard recommended it as a remedy for mange. Modern herbalists prescribe it for the iron-deficiency anaemia as well as for skin diseases, bronchitis, rheumatic pains, arthritis and period pain. (Not all of these uses are supported by scientific evidence.) The plant was used by the Ainu for treating bruises and aching bones. Stems were steeped in hot water before being applied externally to affected areas.





# THE RIPPLE EFFECT OF POST TRAUMATIC STRESS

***James and Kirsty Greenshields** are the Co-Founders of the Resilient Leaders Foundation which they established to provide individuals, families, organisations and communities the interpersonal skills to build sustainability and resilience. In this interview with James and Kirsty, we were interested in communicating their stories and how they are together, overcoming adversity.*

Kirsty joined the army in 1994 and upon graduation served as an intelligence officer. After being diagnosed with depression in 2002, Kirsty left the army and began a new journey studying naturopathy. James and Kirsty met in 1999 and have two beautiful daughters, Abi and Pene. In 2007, whilst in charge of over 100 soldiers in Iraq, James' vehicle was hit by a roadside bomb leaving him with shrapnel and blast wounds. James' unseen PTSD wounds didn't manifest until he returned home to his family who became collateral damage.





**JAMES:** “I was hit by the bomb at 6.10pm on the 23<sup>rd</sup> Apr. At that exact time, my 16 month old daughter, Abi, woke up screaming.”

**KIRSTY:** “When he came back he couldn’t hold a conversation for 7 weeks. We moved to Canberra as he was doing training to become a Lieutenant Colonel. The military said they wanted to post him back to Darwin, to his old front line unit that was then readying itself for Afghanistan. I said to him, if he went back he would be going alone, as I wasn’t prepared to take anymore. And I considered it my right to say that.”



**JAMES:** It was about 4 months after I had been in Canberra; I was home bathing Abi and we were having fun, which didn’t happen too much in those days because of the state I was in. Kirsty yelled out dinnertime! So I said to Abi, can you please put your toys in the basket. But she just wanted to stay where she was and have fun – as any kid would. I felt myself go from 0-1000 degrees in an instant. I just had to get out of there. I stormed past Kirsty and said you go and sort that kid out. I went into the bedroom and stood in front of the full length mirror and I asked myself a couple of questions ...

**Who are you? You can take bullets and you can take bombs but you can't even bath your daughter. You're not a husband, you're not a man, you're no-one. It was then I realised I didn't even know who I was. I had totally lost connection to myself.**

**KIRSTY:** The time when it really hit home and I thought I can't put up with this anymore, was when I saw Abi up against the wall and James was standing over her, yelling at her. I don't think he ever would have hit her, he never was

physically violent, but emotionally he was so angry and he yelled at her all the time. But he was standing over her and in that moment I was completely overtaken by fear that he was going to hurt her. I'd reached a point where I couldn't take the situation the way it was anymore. I said, I can't be with you like this anymore. I said to him, if you don't go, and get help I will leave. Thankfully, he knew, that he had to go and do something. So that started the journey of getting better for us.

**JAMES:** It was Kirsty .... she dragged my ass to an emotional intelligence workshop where about 250 people were gathered. And on the way in she said, “leave your emotional baggage at the door,” to which I swore at her that I didn't have any.

**KIRSTY:** ... and James, who would never admit his condition to anybody except me, stood up ... and I still remember that day so clearly [crying] .. and he stood up in front of these people and told his story ... and he said ... I'm not a father anymore. I can't be a father anymore. I don't know how to be a husband or a lover anymore. And I need help.

**And to me that was one of the greatest things he had ever done, because he had never admitted to anyone else that he needed help.**





So if I was to say that from that point on everything went smoothly, I'd be lying, because it didn't. But it was at that point that he took ownership of his condition. And when someone takes ownership of their condition, that's when they can decide to get better – or not.

**JAMES:** One of the biggest issues for a sufferer is actually putting their hand up and saying, hey, I've got an issue here, and then, asking for help. Especially for a man. Especially for a front-line soldier. Asking for help? I'm meant to be the person who fixes everything aren't I?

Added to this I felt that by asking for help my career would suffer, and I judged what I'd seen of the military system attempting to help people with adverse mental conditions to that point to be inadequate.

**KIRSTY:** Not far into our journey of recovery James decided he was going to leave the army. But he'd been given a job that he considered to be really important, so he said I'm going to leave, but I'm going to leave in 12 months. When he left the army, he wasn't medically discharged; he left on his own terms. But after he had his psychiatric assessment, he saw a psychiatrist who said you are suffering from the symptoms of post traumatic stress disorder (PTSD). So he was diagnosed with PTSD after he had left the military. But the psychiatrist also said, because of the work you've done, these symptoms aren't showing up for you now.

**JAMES:** After putting my hand up, I didn't go straight up. I went down further. Because although my self-awareness had risen and my level of denial had gone away, I also started to see the way I had been behaving. I was gutted.

**It went from self-reflection to self-flagellation.**

So I dipped down into depression. But I said to Kirst, I'll always keep taking a step. You know sometimes it was two steps forward and five steps backwards. But I said I promise you gorgeous, that I will always keep taking a step. So we kept doing the work and kept doing it until finally we could both breathe again. And in 18 short months, and I say short because some people never recover, I was able to pull myself out of the darkness; to find myself and reconnect to who I really am.

**So all my work now is about providing a beacon of light, of hope, for people who feel like they're stuck in the mud of life. By providing that beacon, it provides them a belief they too can move out of it.**

I've found myself, and in the process skilled myself up to help others. My suffering ceased to be suffering when I found meaning. Being hit by a roadside bomb made me wake up to my priorities in life. I've used the experience to 'condition me' ... to make me stronger, to help others find their own meaning in their adversity so they too can grow from their experience.

**If I suffer from anything now, it's Post Traumatic Growth.**

So I love my life now. And I would not change a single thing that's got me here. Right now, I am totally immersed in this amazing life.

**KIRSTY:** We needed to get to a point where we understood what was important to us, and what happiness really felt like for us. And this is unique to us.

# Peace Begins Within

The poster in the hallway said Peace Begins Within. It was inviting people to join a new yoga class at the local Parish Community Hall. Six people turned up on that first day, each of them facing their own unique challenges and mental health issues as they made the transition from long-term institutionalised mental health care to the self-responsibility and self-care of every day life outside the institution. In this first article in a series on yoga for disadvantaged people with mental health challenges, **Jill Danks**, yoga teacher and volunteer for The Yoga Foundation, explores the impact of yoga on a variety of populations, including forensic patients, offenders, disadvantaged youth, asylum seekers and refugees.









*Samantha Bijok was teaching that first class and still teaches the class today almost three years later. Samantha teaches on behalf of The Yoga Foundation, an Australian not-for-profit organisation that provides yoga services to disadvantaged communities - in particular those suffering from mental health issues. The Yoga Foundation has two main aims: to bring evidence-based yoga to disadvantaged people who cannot access it easily; and to reduce the symptoms of depression and anxiety. One of the founding principles of the foundation is to meet people where they are at and design classes which truly meet the needs of each individual. All teachers follow established protocols for classes which are based on the results of clinical trials run by yoga teacher and founder of The Yoga Foundation, Michael de Manincor Ph.D. These trials were specifically related to minimising the symptoms of depression and anxiety. So I was keen to talk with Samantha and find out first-hand the impact this yoga has had on the emotional and mental wellbeing of her students.*

**We've already said that yoga is many things to many people, what is yoga to you?**

I believe a student is practising yoga when the breath, the body and the awareness are all focused on the same thing. When this is the case it means the student can feel their body and not run away from it. By staying with the feeling awareness of their body they can learn from it.

**What was your first impression of the students?**

We make a conscious decision not to know the clinical history of the students and I find this approach very helpful. This way we can see them as people rather than as a person who has been given a mental health label. However, when I first meet the students they often present with a type of numbness or blankness and are slow to respond. They seem to not really be present. Many of the students have difficulty following simple physical instructions.

Along with this, the vastness of the scale of their suffering has become very clear to me, from being extremely heavy and non-verbal in their suffering; to very flighty, anxious and unable to settle or even participate in relaxation.

This shows up as being uncomfortable in their skin, unable to sit completely still, doing very abrupt movements and stopping moving quite quickly. Sometimes they look like they are about to run for the door.

At the same time I also sense a desire of the students to feel something different. This was most evident in the fact that they showed up for the class.

No one told them to, they wanted to come. I know how hard it is for people who are fit and healthy to get out of the house or office to attend a regular suburban class, let alone the challenges faced by these students.

**What focus do you bring to the yoga class?**

The class is 90 minutes long. This allows for extra time for people to settle in and for me to check in with each of them about how they are feeling at the beginning and again at the end of the class. My focus in classes, despite any preparation, is established once I get a feel for how everyone is on the day and whether we have any new people in the class. If the majority of students are feeling very heavy, I encourage movement and an opening of the heart and lung areas to lift their spirits which also lifts my energy to a level that would likely be higher than that of a mainstream class.

Conversely, for a class that is mostly agitated and unsettled, I would use slower movements and more grounding poses with the lower half of the body. But often, to tell the truth, it is a juggle of both. My focus throughout the class however, is to get them into their body (from my perspective mental illness is all in the head).

I want to teach them how to listen to their body, to begin to trust their instincts again, to develop their intuition, to hear their inner truth and yes, to find the peace within.

I do this with constant mindfulness, asking the students questions to engage their senses; What can you hear? What can you smell? With their hands on their belly they feel the rise and fall of their belly as they breathe. I use breath awareness and sounds like AHHHH or OM to draw them into the present moment. If they are engaging their senses, they are not thinking in that moment. I also use sound as it helps to lengthen the outbreath. This is important because asking an anxious person to focus on their breath can sometimes increase their feelings of anxiety. Focusing on sound achieves a longer exhale and breathing out in a long smooth way is calming.

I also use humour wherever possible (if it flows from me on the day). Our classes are not very serious and my vocabulary is very simple. But ultimately, the class focus always depends on the mental and physical capability of the students on that day.

**What changes do you see?**

The most immediate change I see is an awakening of the student ... a lightness about them, and a smile - a non-conscious, completely natural smile. They shuffle into the class with no eye contact and they leave with a sparkle in their eye.







Over time I have also found students encourage one another, particularly if a new student is joining the group. The longer term students say things like “come on, have a try. You’ll feel better at the end. Just have a go. No one is judging you. You don’t have to do anything you don’t want to do!” It is very heartening to observe this.

After 3-4 classes I also notice some students opening up and becoming more social, and staying around after class for a chat. Others show very little obvious change but continue to show up week-after-week.

### **What has been the impact over time?**

All of us have our up days and down days and the same is true for this group. Yoga is transformational, yet it’s not always possible to put that transformation into words. The best evidence I have that the yoga is having an effect for these particular students is that they continue to come to class year-on-year.

*It was great talking with Samantha and to gain an understanding of how different these classes are to the ‘normal’ yoga classes that are run for everyone else. In 2008, a national survey to determine the demographic of people who attend yoga classes was conducted by Stephen Penman. Results concluded that typical students were 41 years old, tertiary educated, employed, and health-conscious women.*

*This is a very different profile to the refugees, prisoners, homeless and other disadvantaged groups that the teachers at The Yoga Foundation work with.*

*Samantha’s experience teaching the day-to-day support centre group at the Parish Hall has shown me that yoga can be beneficial in a myriad of subtle ways; emotional, physical and mental. If a student is open to being touched, a hand placed gently on the back, and the soothing voice of the teacher can add to the sense of connection that is often missing in the lives of so many. It seems that the promise of the poster in the hallway has been delivered.*



## DAN'S STORY

Dan is 45 years old. Twenty-five years ago he was diagnosed with depression, social phobia and panic disorder. He also has emotional dis-regulation, which means his emotional responses are poorly modulated, for which he takes medication. He currently attends weekly classes with The Yoga Foundation as part of the services offered through his day-to-day support centre at Buckingham House in Surry Hills, Sydney. Here is Dan's first hand experience of how this class helps him.

### ***Why do you come to these yoga classes***

#### ***Dan?***

The main benefit I'm looking for is to manage mental health issues.

### ***What benefits have you experienced from yoga?***

It helps me to manage the anxiety and depression that I have. It tends to make a significant improvement both on the day and in a lasting way afterwards, on both the anxiety levels and depression levels that I experience.

### ***What about any physical benefits?***

Oh yeah, absolutely. We all know healthy mind, healthy body, that there's a definite connection there. I guess I take the physiological benefits for granted because I try to exercise three other days at home per week or elsewhere. In the physiological realm yoga is like my mid-week tune-up aside from the other physical activities I do. But I think what makes yoga different from the tennis, weights and walking is the much more noticeable improvement and reduction in my anxiety and depression levels.

### ***Have you experienced any negative things from yoga?***

The only negative is that sometimes I miss classes and then I really notice the effects both mentally and physically. Even missing one week I really notice that I'm doing less well at managing the anxiety and depression. I notice that if I'm sedentary for a week I feel it in my body, so I notice both the physiological and psychological deficits.

### ***Does anything make it difficult for you to come to these classes?***

My mental health conditions can be rather debilitating. Sometimes the depression can make it difficult to get out of bed, to be motivated to do all the things I need to do to be in a position to come to yoga class every week. For example, last night I was feeling quite depressed and anxious but I forced myself to shave because I knew that I wouldn't want to go to yoga looking like a hobo. I'm less inclined to get out of bed and show up if I'm not reasonably well-groomed. So the only barriers

to attending are the mental health conditions, which get me here in the first place. I guess it is paradoxical, because the depression and anxiety can prevent me from getting to yoga, but at the same time knowing those conditions will be better managed by the yoga can also motivate me to get to class. So there's a push-pull effect.

### ***Do you practise any of the yoga skills outside of the class?***

Yes regularly. I try to do weights four days a week and I always do stretches before that as a warm-up, some trikonasana or downward dog. I incorporate whole body movements before the weights for my upper body. Also yoga has helped me get in touch with my breath. I have panic attacks and have suffered panic disorder quite badly. Since doing yoga this has improved because I am more aware of my autonomic arousal and when I am starting to breathe more quickly. I do my deep breathing exercises (on average) 3-5 times a day. In fact on the train on the way here I was doing my deep breathing exercises. It's something I have to build into my life to be breath and body aware to manage the anxiety and panic. It used to be more pronounced, but not so much over the last few years. I suspect yoga has had something to do with that.

### ***What kind of other activities or community support services do you do?***

Buckingham House makes up the community activities, the other support is more clinical with monthly visits to my psychiatrist and psychologist. The main reason I come here is to improve my physical activity and to practise my socialising. There is the camaraderie of shared goals with other people who come here. In view of my diagnosis the social aspect is still problematic, but it's improving.

### ***Is there anything else you would like to share about these classes or yoga in general?***

Initially I was a little skeptical and cynical prior to starting yoga classes here. But now I have to say that the beneficial effects of yoga on my mental and physical health have exceeded my expectations, both in terms of improving my mental health and keeping my physical health goals on track.



# FOREVER YOUNG

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## *Remedies to boost energy, mood and libido*

MY CLINIC SEES all kinds of presentations, from allergies to autoimmune conditions. Many of these conditions take months - or sometimes years - to get on top of, but other problems can be tackled quickly, so I always ask one question at the end of my first consultation: "If I can relieve any one complaint for you today, what would it be?" Nine times out of ten, the response is "I'd really just love to have more energy."

Energy is something we all feel we don't have enough of, and there are loads of reasons for a decrease in vitality. Thankfully, it's also something that herbal medicine has a lot of answers for.

For me, it was chronic fatigue following a particularly nasty bout of glandular fever (affectionately known as kissing disease) when I was seventeen. I found it tough to recover from the virus, even years after the initial infection had resolved. I felt constantly tired. Every time a cold was going around, you can bet that I got it - and badly! It was actually this experience that led me to see my first naturopath, and have my first taste of herbal medicine.

With a refurbished diet, gradual exercise and loads of herbal adaptogens, I recovered. Adaptogens, in case you were wondering, are herbs that were traditionally used to improve a person's resistance to external stressors. They are a varied group in terms of how they work, but an invaluable tool for any herbalist. Alongside herbs to nurture my nervous and immune systems, they helped bring me back to full health.

**Adaptogens are herbs that were traditionally used to improve a person's resistance to external stressors.**

And the kiss was totally worth it, in case you were wondering. These days, however, I have a new energy-vampire to contend with. It's one that we're all familiar with: stress.

Stress on its own isn't a bad thing, and was an essential evolutionary step so that we had the 'get up and go' to hunt for food and run away from sabre-tooth tigers. These days though, there are fewer sabre-tooth tigers around, and yet we're probably relying on our stress response more heavily than ever. We use it to be efficient at work, flooding our veins with caffeine and sugar to keep us going even when our bodies are crying for us to stop. Caffeine blocks the adenosine receptors in our bodies, which in turn keeps us awake and alert. We squeeze out every ounce of adrenaline and cortisol that we can, in an attempt to fit more hours into our days. Even our weekends lose their status as rest days, as we try and run all the errands we couldn't get done during the week.

And so begins the cycle of premature ageing. We can't sleep because we bring work stress into our beds; we wake up looking and feeling tired; and then we continue the cycle with a triple-shot latte in the morning. Immunity, digestion, mood, libido and appearance all take a hit when the stress monster comes out.



Exercise is also important, and there are remedies that can help support it. Working out is best done in the morning, as it respects your natural hormonal rhythm. It gets your body and mind going first thing in the morning, when cortisol should be at its highest, then leaves the evening for wind down time so that melatonin can do its work and put you to sleep. I've always been a morning exerciser, but I also used to be guilty of using store-bought pre-workout powders to amplify my sweat sessions. They are full of stimulants and always left me feeling rubbish afterwards.

So I set out to make my own cleaner version, and stumbled upon matcha. Matcha is a bit of a favourite of mine, as it has all the goodness of green tea but better, because you are quite literally ingesting the whole leaf ground up.

**We can't sleep because we bring work stress into our beds; we wake up looking and feeling tired; and then we continue the cycle with a triple-shot latte in the morning.**

Another unfortunate side-effect of chronic stress and depleted vitality is a drop in libido. For that, I have created a cheeky herbal shot (see page 47.) When I posted the first incarnation of this recipe online, it was only hours before I got an email asking whether or not it was safe to slip into a husband's drink to give him a little more 'oomph'. Apart from the fact that she'd never have gotten away with it (damiana leaves have a tell-tale herbaceous flavour that cuts right through the cherry), I definitely don't recommend trying to give your partner a shot of this without them knowing.

This remedy packs a punch. I've had a few couples, especially the other side of middle age, who have told me that the Korean ginseng works wonders for them.

It's important to note that for long-term wellness, it's essential to work on stress management, to strive for a healthy work-life balance and to ensure we are nourishing our bodies with all of the micronutrients to support ourselves through short bursts of necessary stress. However, if you need a little herbal help along the way, the following recipe might be just the thing.





# LIBIDO-BOOST SHOT

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-aphrodisiac

Although these herbs are safe and effective in both sexes, it's men who will likely see the biggest benefit. They're a bit more exotic than some other ingredients we've used so far, but I think you'll find it's well worth your time to hunt them down.

## YOU WILL NEED

25 g dried damiana leaves  
25 g dried Korean ginseng  
Peel of one orange  
200 millilitres vodka  
300 millilitres cherry concentrate

## HOW TO

- Step 1** Grind the damiana and ginseng into a powder with a mortar and pestle, or a coffee or spice grinder. Combine the two in a large, sterile jar.
- Step 2** Add the orange peel and cover with the vodka.
- Step 3** Leave for five to seven days in a dark place, giving the jar a shake each day.
- Step 4** Pour in the cherry concentrate, replace the lid and shake well, being sure to get all of the herb away from the side of the jar.
- Step 5** Strain and discard the solids.
- Step 6** Pour the liquid into a sterilised bottle. You may find that over an hour or two, a sediment forms on the bottom. That's just leftover herb, so feel free to decant the liquid off the top.
- Step 7** Enjoy one or two 30 millilitre shots, and whatever follows. Because we've diluted the alcohol, I recommend you store it in the fridge and use it within two to four weeks of making.



This article is an extract from the book: *The Garden Apothecary* by Reece Carter, published by HQ Non Fiction (\$39.99)



# The Self

*Spiritual awakening doesn't mean  
no self, but new self*



# Is Not An *Illusion*

In some contemporary spiritual teachings, there is a belief that the self is illusory. To become enlightened, or 'realised' means to let go of the illusion of being someone. When this happens, our sense of personal identity disappears. There's no longer a doer who performs actions; actions are just performed through us. There's no longer an "I" who experiences things; experience just flows through us. According to these teachings, all of our problems stem from our sense of being someone, so when we let go of this idea, then our problems cease as well. In this article, **Steve Taylor** discusses this concept.

In my view, these teachings are based on a misunderstanding. One metaphor sometimes used to describe spiritual awakening is that of the wave and the ocean. In our normal unawakened state, we perceive ourselves as individual waves, separate to the whole ocean. But when we wake up, we realise our oneness with the ocean, that we are the ocean, that we've emerged from it and are always part of it.

However, this doesn't necessarily mean that we lose our identity as a wave. We can have an identity as a wave at the same time as being part of the ocean - at the same time as being the ocean. We can still function as individuals, with some degree of autonomy and identity, at the same time as being one with the whole universe.

One way to look at this is to see spiritual awakening not as a dissolution of self but as an expansion of self. In our sleep state, our identity is constricted, more or less confined to our own mind and body. But as we wake up, our identity opens up and expands outward. It incorporates and encompasses wider realities. It expands into other people, other living beings, the natural world, the earth itself, until eventually it encompasses the whole cosmos.

In conceptual terms, this expresses itself as a movement beyond a narrow egocentric outlook (with a strong sense of group identity) toward a global, universal perspective, with a concern for overriding global issues and a sense of oneness with all human beings, irrespective of superficial differences, of nationality or ethnicity.

## **Wakefulness and the 'Self-System'**

Perhaps one reason why wakefulness is seen as a state of no-self is because the awakened 'self-system' - our mind, with the psychological structures that enable us to function in the world - is so unobtrusive and well-integrated into the rest of our being that we may not actually realise that it's there, in much the same way that if a person is sitting quietly in the corner of a dark room we may not notice that the room is occupied. The functioning of the self-system may be so subtle and quietly efficient that we may not realise that it's actually taking place. Its structure is so soft and labile that we may not realise that it is present.





Our normal self-system is like a city with thick walls around it; it seems to exist as an entity in itself, in separation from the rest of the landscape. But in the wakeful state, our self-system is like a small unobtrusive settlement - an eco-village, perhaps - that is so well-integrated that you can hardly tell it apart from the landscape as a whole.

It has clearly emerged from the landscape; it's made of the same materials as the landscape and merges into it without any sense of separation.

The important point, again, is that there has to be some kind of self-system within our being. There has to be some kind of organisational or administrative center within the landscape, even if it only plays a minimal, unobtrusive role. And a self-system implies some degree of identity, a sense of being someone who inhabits the landscape of our being.

### **No Self or New Self?**

You could say that awakening doesn't mean no-self so much as new self.

**Awakening means the emergence of a new self-system. It's as if an old self has dissolved away and a new one has emerged.**

It is not as if the person feels that they have no identity, but as if they have a new identity. They don't feel that they have become nobody but that they have become somebody else. In this sense, when traditions such as Buddhism speaks of 'no-self,' it may be that they strictly mean 'no separate self.'

You could think about this in terms of the concept of ego. Some spiritual teachers describe wakefulness in terms of having no ego, but this may not be strictly true. Ego is simply the Latin and ancient Greek word for "I." So strictly speaking, awakened people still have an ego, albeit a completely different one.

Returning to our city metaphor, our normal ego is a powerful emperor who lives at the center of the city, in a giant castle that he keeps reinforcing and expanding. He believes he controls the whole city and even the whole landscape. But in the self-system of wakefulness, there's no emperor, just a simple administrator or executor whose authority is limited and who functions as a democratic, harmonious part of the whole system.

All too often in spiritual circles, the concept of no-self is used as a form of spiritual bypass, as a way of avoiding psychological problems. If you don't exist as a self, then all the problems associated with yourself no longer exist either. For example, you might suffer from anxiety and low self-esteem, or be frustrated because your job isn't suited to you, or distressed because your partner is abusive to you. But if you believe that the self is an illusion, you can disregard these problems, pretend that they're all just part of a 'story' that has no significance.

This is why the idea of no-self is so appealing to some people, but also why it is so confusing to others. Many people have an intuitive sense that they have psychological issues that need to be resolved before they can undergo any real, stable spiritual development. They have a sense that they need to undergo some healing or integration as a way of preparing the ground for awakening. So to be told that this self, which they feel needs some healing or growth, doesn't exist, doesn't seem to ring true to them. And indeed, in such cases, to see the self as an irrelevant illusion isn't just unhelpful but also counterproductive. It will actually intensify and extend the suffering of the separate self, not end it.



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# The 5 Universal Truths

*I have spent all of my life connected to Spirit and more than 25 years as a truth seeker. I have travelled the world and learned much from many great transformational leaders, spiritual gurus, and shamans. I still have lots to learn, or more accurately, remember.*

---

When I stopped seeking and instead leaned into remembering, everything became so much clearer. From this space, I rediscovered five universal truths that apply to each one of us and underpin our evolutionary process. When applied, these truths will instantly bring you back into alignment with the good-feeling, high vibrational space of love and higher consciousness.

---

## **1. YOU ARE THE CREATOR**

As long as you are breathing, you are creating. Our thoughts are the foundational ingredient in shaping our reality. What reality is being created by your thoughts?

Are they creating a life of love, purpose, and joy? Or are they creating a world where you are dissatisfied, frustrated, or in pain? To change your life, you need to take responsibility for your thoughts and actions. When you choose to consciously create - to let go of old logic that is not congruent with your highest good and commit to higher-level thought patterns - you are co-creating in alignment with your soul.

## **2. YOU ARE PART OF SOMETHING BIGGER THAN YOURSELF**

There is something so sweet about knowing that you are part of a greater plan. It provides an understated confidence and a lovely sense of calm. In times of expansion, this knowledge grants a profound clarity about what's real and what's not, what's truly important and what's irrelevant. Awareness that you are not alone and in fact are part of the universe provides great relief when you are expanding. When you fully embrace the knowing that you are part of something bigger than yourself, miracles and magic will show up for you in the most unexpected and pleasing ways.



### 3. NOW IS THE ONLY MOMENT THAT MATTERS

Time is irrelevant. The only true moment that matters is now. No matter what has happened to you in the past, who has wronged you, and what mistakes you've made, none of it exists in the now. If you are feeling hopeless, angry, or sad, it is what it is in that moment of time. It only has form in the moment that it is created. How you feel and what you think and do in the future are not determined by the past but only become real in the present.

### 4. YOU ALWAYS HAVE A CHOICE

A beautiful part of our human experience is the gift of choice. In every moment, we have a choice. The ultimate choice is knowing that you are the creator. How will you create your reality? Will you do it from your highest good or unconsciously from your familiar old thought patterns and constructs?

It's common to hear people who are awakening say, "I don't feel like I have a choice." And it's not because they don't have free will, but because anything that is not in alignment with their true essence feels terrible. This experience of contrast, or pain if you will, is actually a beautiful opportunity to expand. The choice is yours in how you experience this growth.

### 5. YOU ARE PERFECT AND WHOLE JUST AS YOU ARE

You are a divine child of God. You were created perfect and whole and are exactly where you need to be. You are not your thoughts, your story, or your projections. You are a divine being with unique gifts that no one else possesses on this planet. Your personal medicine is your gift to the world. Your job is to leave behind your false sense of self and remember your magnificence.

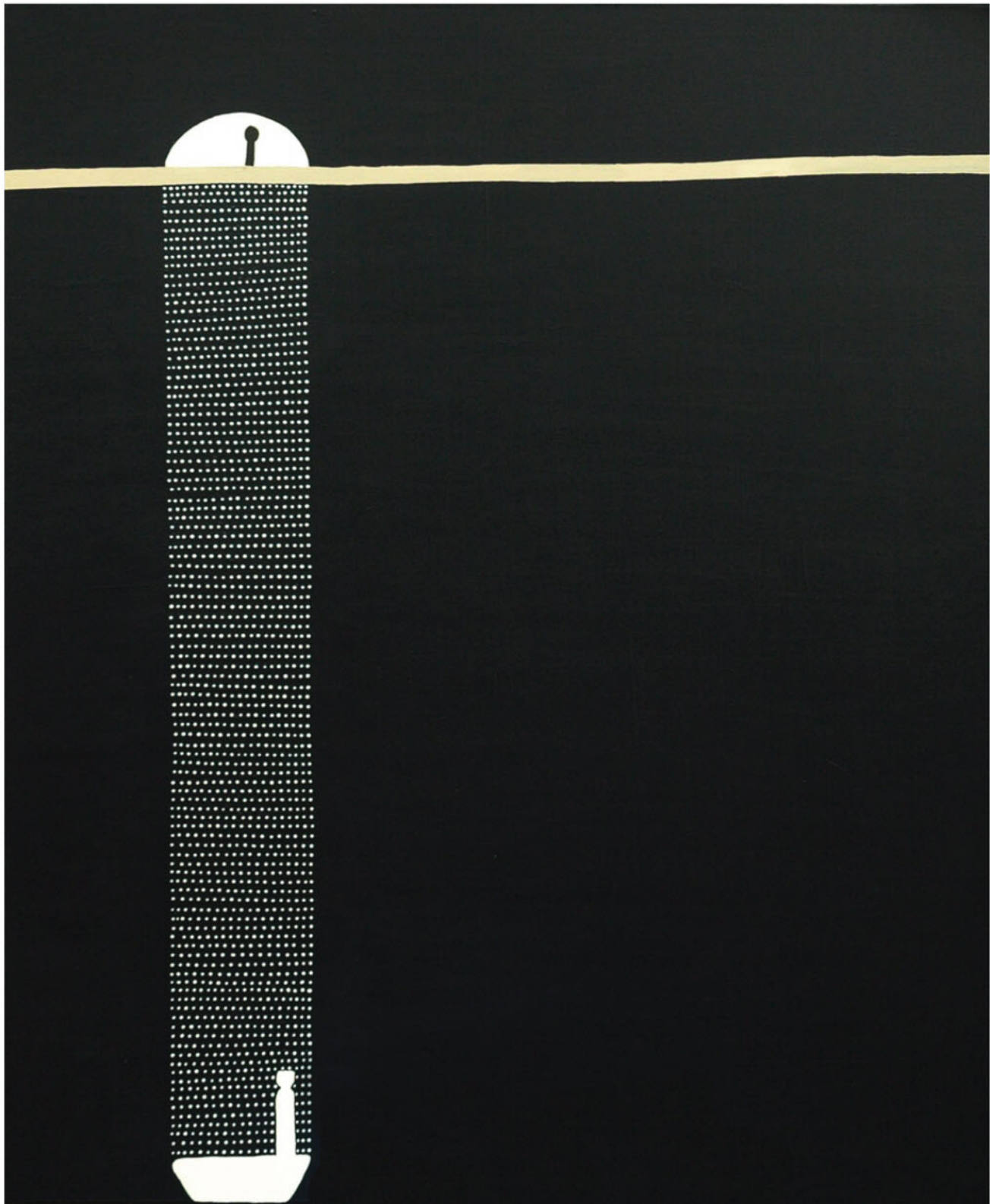


This article is an edited extract from *You're Not Alone: A Practical Guide for the Awakening Soul* (\$24.95) by Rebecca Jackson, available from all good book stores.



Art Profile

**MICHAEL  
PHILP**



**My Hearts Beacon, 2013**

When my father would go out fishing at night I would worry about him being ok and would send a little prayer out to him, imagining him surrounded by light.





**Michael Philp** was born on the 27th of October 1966 at Murwillumbah hospital. He grew up around Tweed Heads in northern NSW, going to several schools before leaving high school in 1981, half way through year nine. His brother got him a job with Thiess Bros earthmoving contractors where he was able to earn “big money for a fifteen and half year old.”

“When I chucked that job in I began a career of drinking and drug-taking that lasted for the next twenty years.”

My father was a violent drunk who bashed my mother for more years than I care to remember. My father was a very hard man who showed little or no emotions. My upbringing was very difficult for me. Living in a world of make-believe was one way that I managed to survive, along with listening to music on the radio.

I always felt and thought that I was different to other people. I didn't feel as though I fitted in so when I was fourteen and started drinking and taking drugs I thought that I started to feel normal.

My big dream was to become a ‘professional rock star.’ In 1992 I was accepted into a music course for Aboriginal people at the Adelaide Centre for Aboriginal Studies in Music (CASM), which was also a year after my mother died. I was there for 3 years and graduated in 1995.

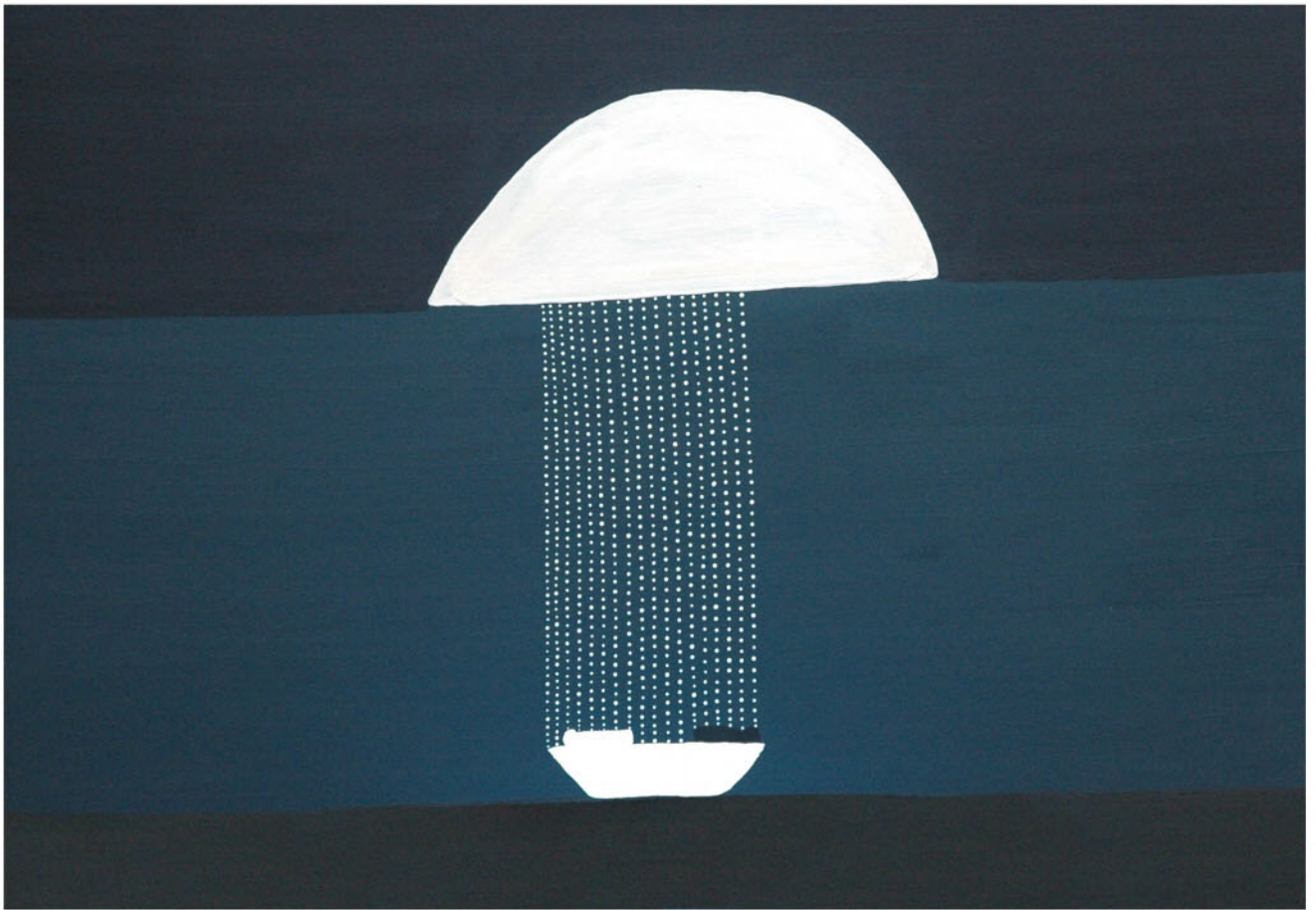
I also met a woman while I was there and we had a relationship for several years, although it was very rocky with my alcoholism and violence getting way out of hand.

In 1998 my son Rory was born. It was the proudest day in my life. I thought, now I'll get my act together and stop drinking and be a father. But it was not to be. Eventually my ex-partner separated from me. I went on one hell of a bender that lasted about 18 months. I was out-of-control and missed my baby boy. It was very painful.

Finally in October of 2000 I had had enough of the insanity and loneliness of alcohol so I chucked it in. I've been sober and clean for nearly ten years now. I have my son back in my life and we have a special relationship (that I hope to god I don't stuff up) and I've made amends to his mother (we're fairly good friends these days.)

Five years ago I burnt out working as a teacher's aide with koori kids in primary schools. A friend of mine suggested that I do some painting as she said that it might help with my depression. Although I was sceptical, having such a low opinion of myself, I decided to have a go at it. And it was fantastic. It made me feel better. I began to paint like a man possessed. I couldn't stop painting, and this friend of mine said to me one day that she thought my paintings were amazing. Again, I just laughed it off. I was quite happy to paint but I never thought anything would come of it. However slowly other people started to tell me the same thing ... that they were impressed with my art. I initially sold a couple of paintings privately, then a friend of mine suggested I get into a book which was going to showcase the work of the top 25 aboriginal artists in the area. When I was told I was one of the chosen artists I felt very proud.

My art has gone on from there. I've been in several exhibitions and received a commendation in the New South Wales Premier Art Prize for my painting *The Warrior* which was accepted into a travelling exhibition of regional galleries in New South Wales for 2017. I am happy with the direction my art is going in.



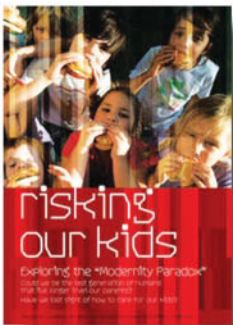
**Waiting For The Tide 2013**

During the full moon tides were extreme, fish seemed to be frightened off and people became erratic in behaviour. My father told me that the energy given off was very powerful and he told me it was better to be quiet and be still at these times to take this energy in.





## film reviews



### Risking Our Kids

*Risking Our Kids* is a 52 minute documentary that has two points of focus: one is a very articulate Professor Fiona Stanley who has been a lifelong advocate for the wellbeing of children. The other is Australia's attitude to children. In *Risking Our Kids* Fiona puts forward a powerful argument for the need to protect the future of our kids, a spark ignited when as a young medical intern she was unable to improve the health of a young Aboriginal boy because of the environment he lived in. His death set her on a blazing path to champion the lives of Australia's children. She has since dedicated her life to providing us with sophisticated scientific tools for change. Forty years later her news is not good however. Fiona, through meticulously collected research, predicts that the next generation will be the first to have a shorter life expectancy than their parents because of the physical and social toxicity of their environment.



### The Long Goodbye

Our brain makes us who we are, it gives us our memories, our ability to think, to understand the world around us, and it gives us our sense of self. All this is slowly stripped away for a person living with dementia. *The Long Goodbye* follows the journeys of three families living with dementia as they struggle to maintain the identity and dignity of those they love. Filmed over a 3 year period, the documentary celebrates the capacity of the human spirit to search for meaning and hope when the end is known and inescapable.

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## *Risking Our Kids*

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Perth Scientist **Fiona Stanley** is a problem-solver and a radical. She has established The Telethon Institute of Child Health Research to deliver the hard evidence she knows is needed to capture the nation's attention about the state of child health. "We're entering the next phase in human evolution. It's a social evolution – we have to respond and adapt to this toxic society, by nurturing parents, children and the community."





The urgent issue is the phenomenon she calls modernity's paradox ... "while standards of living continue to rise in Australia, statistics show that the health and wellbeing of our children is declining or static. The new generation is likely to have a lower life expectancy than their parents."

**"As a researcher in this area I'll continue to provide more data and more evidence, but the principles and strategies for effective action are known and the evidence for what will work is available. In the current rhetoric it is the absence of responsibility not the absence of evidence that impedes us now."**

In 2006 the institute published a major five-year study entitled the *Western Australian Aboriginal Child Health Survey* (WAACHS.) One hundred Aboriginal researchers took a random sample of more than 5000 Aboriginal children living throughout WA. The study involved 11,300 family members and is regarded as one of the most important views on indigenous health anywhere in the world. Researchers are still working on the data, which will influence best practice in health, education, community and justice areas. Fiona's view is uncompromising:

"Why doesn't Aboriginal health improve when we've spent so much money? The answer is simple, we're addressing the symptoms not the cause ... money poured into the end of the disease pathway only increases costs ... Neglecting the causes of Aboriginal ill-health (many of which we now know begin in the womb) will only increase the need for expensive care later on."

*Risking Kids* follows Fiona Stanley and her scientists in their laboratory and field activities, taking us from a state-of-the-art laboratory to Aboriginal communities in remote parts of Western Australia. Through exposure to their research and their thoughts we begin to understand what Fiona is talking about when she describes the threat of a toxic environment for our children.

Fiona suggests that the current social breakdown in Aboriginal communities could be a 'canary in the coalmine' indicator of the nation's future, if the social and physical contributors to childhood diseases are not faced. As we see conditions like asthma and diseases like diabetes growing rapidly in the wider community, one understands that far from being remote from the rest of Australia, Aboriginal health could be at the heart of the matter.



On the road with Fiona we get to understand what she is talking about and see how a multidisciplinary approach affords her a uniquely holistic vision of the state of the nation's children.

"It is a shock to absorb the stark conclusion ... that on a range of indicators our children and youth are falling behind the rest of the world. There's a low birth rate, and increases in everything from asthma to autism.

When it comes to mental health, one in six children aged 4-12 and 1 in 4 teenagers are reporting problems that interfere with their daily activities. School counsellors regularly list depression as the single biggest issue they have to tackle.

Significantly higher rates of child abuse are also being recorded, along with alcoholism and drug abuse among teenagers and a rise in anti-social or criminal activity.

**"And the environment in which all this is happening ... record national prosperity, yet one in six children lives in a jobless household.**

**Unemployed parents are bringing up the next generation with few of the tools to aid the social mobility that has characterised the past."**

One of Fiona's colleagues describes her as an 'intuitive visionary.' The institute is kept together by her extraordinary energy as she endlessly travels throughout Australia and the world, drumming up support wherever she goes and spreading the word.

However Fiona is distressed by the fact she has to use economic rationalist arguments to convince governments of the importance of investing in early intervention programs.

**"This is about children and about anguished parents, but we have to continually talk about the economic bottom line; don't we care enough about our children?"**

At this point in the story we meet Fiona the political advocate. Science and politics are closely entwined in the world Fiona inhabits. We see Fiona is uncompromising in the Senate committee or the lecture hall. She meets with the powerbrokers of our community and challenges them to refute her. By following Fiona Stanley and her team we look through a different lens at contentious matters facing our community and we hear different voices on the subject.

Fiona is fearless in her opinions about the state of this country and she has the experience, the intellect and the humour to spell it out so people listen. Science can change the world and Fiona's determination that Australians should demand an investment in the future through investment in their children's future is the story she's exploring.

"I sometimes wake up in the morning and think I'm off my rocker that we're trying to change the world and we can't. I still believe we've simply got to get on with it."



## *The Long Goodbye*

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**Tom & Brenda**

*The Long Goodbye* follows the journeys of three families living with dementia, as they struggle to maintain the identity and dignity of those they love. Each family is at a different stage of the condition so they each offer a unique perspective.





Michael, a criminal barrister with four teenage children was diagnosed with early onset Alzheimer's disease at the age of 49. Three years on and still in the early stages of his condition, Michael retains insight and articulately shares his thoughts and feelings about the disease. Although adamant he will fight on with a positive attitude and a sense of humour, Michael struggles with the loss of his professional identity and the shifting relationship dynamics within his family home. As his condition deteriorates, Michael and his family bravely strive to maintain as normal a family life as possible and to live each day as it comes.

The second family is looked at from the perspective of Myrle, who is an elderly carer committed to looking after her husband of 60 years until his dying day. Well into the mid-stages of his vascular dementia, Ken requires constant care and supervision. A fiercely independent woman, Myrle knocks back all offers of help because she sees it as her duty to look after her husband and is determined to carry out the caring responsibility alone. However although Myrle maintains control over all aspects of Ken's care, she is unable to control the decline of her beloved. As Ken's condition deteriorates, Myrle is faced with the fact that she is losing the love of her life. The burden of care continues to build and Myrle's health is significantly threatened. Forced to relinquish control over Ken's care Myrle must find a new way to stay with her man.

The final family is taken from the perspective of Tom, a 72 year old carer who is struggling to look after his wife Brenda who is in the latter stages of her Alzheimer's disease. No longer able to care for Brenda at home, Tom very reluctantly opts for dementia-specific residential care. Racked with guilt and loneliness, Tom struggles to cope with his new life separated from his wife. As Brenda's memory and speech continue to diminish and she slowly withdraws from the world they shared, Tom refuses to let her go. He finds a new way to remain connected with his soul mate, the woman who loves him yet no longer remembers his name.

**Every week 1000 more Australians are diagnosed with dementia and the numbers continue to escalate in line with our ageing population. There are currently 245,000 Australians living with dementia and it's estimated that there will be over 1.13 million by 2050.**

Raised in the unparalleled optimism and prosperity of the '50s and '60s, the baby boomers are accustomed to controlling their own destiny. As the dementia epidemic looms it is unknown whether science will save them this time.

For our three families the end is known and inescapable and yet they refuse to despair. Their insight, humour and wisdom will provide comfort and hope to thousands of Australians facing a similar fate. A very intimate and ultimately uplifting documentary, *The Long Goodbye* celebrates the best the human spirit has to offer.



**Michael & Jane**



**Ken & Myrle**



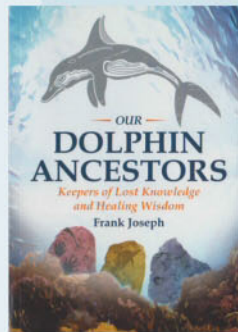
**Brenda and her daughter**



## White Hot Truth

*Danielle LaPorte*

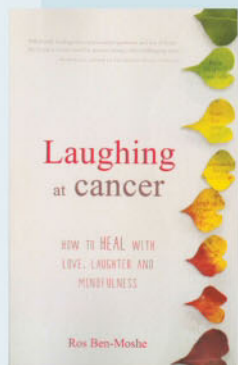
Has your self-help become self-criticism? *White Hot Truth* is a wise and often (hilariously) relatable exploration of the conflicts between spiritual aspiration and our compulsion to improve. Oprah SuperSoul 100 member and author, Danielle LaPorte cheerleads readers to fully own their wisdom by having a good laugh (and maybe a good cry). Danielle is a speaker, a poet, a painter, and a former business strategist and Washington, D.C. think tank executive.



## Our Dolphin Ancestors

*Frank Joseph*

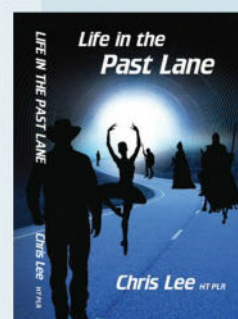
Wild dolphins seek us out to play and socialise, even going so far as to voluntarily rescue people from drowning. What explains this remarkable natural affinity? Revealing the evolutionary basis for our special relationship with dolphins, Frank Joseph explains how we are both descendants of the same ancient branch of humanity. Building upon the aquatic ape theory, he details how we both began on land but devastating floods forced our distant ancestors into the seas, where humanity developed many of the traits that set us apart from other primates, such as our instinctive diving reflex and our newborns' ability to swim. Integrating scientific research on dolphin intelligence, communication, and physiology with enduring myths from some of the world's oldest cultures, such as the Aborigines, Norse, Greeks, and Celts, the author explores the uncanny ability of dolphins to diagnose disease such as cancer in humans, and how dolphin therapy has had miraculous effects on children with autism, victims of stroke, and those suffering from depression.



## Laughing At Cancer

*Ros Ben-Moshe*

With two young boys, a new lecturer position and all the commitments of an active life, Ros Ben-Moshe had no plans for a tumour to take over her life. Yet after the news came on her 43rd birthday, medical appointments turned into hours of surgery, casual conversations disappeared, and even her children started asking questions. In recovery rooms, as the clock slowly ticks, Ros Ben-Moshe starts writing. Through ups and downs, she tells it all, in an honest account of fighting the Big C. Brimming with humour, insight and sensitivity, Ros' series of journals explore how we talk about and view illness, and how changing your mindset can do wonders on the journey to health. Through explanations of mindful healing techniques and the power of laughter, *Laughing at Cancer* will inspire you to take a deep breath and start laughing.

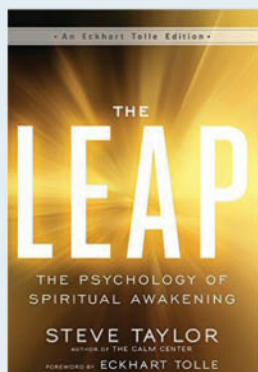


## Life in the Past Lane

*Chris Lee*

Over the past 20 years, Chris Lee has developed, refined and used an extremely effective method of past life regression, assisting his clients with eliminating current life issues. In *Life in the Past Lane* Chris presents a collection of 92 case histories that have been selected from thousands of actual sessions and give the reader a unique look inside his life-changing work. Divided into sections of common concerns, you do not need to believe in past lives in order to enjoy this book, but it will be difficult not to do so by the last page.



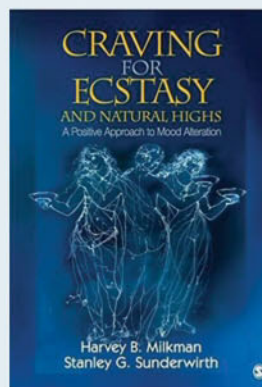


## The Leap

Steve Taylor

What does it mean to be enlightened or spiritually awakened? In *The Leap*, Steve Taylor shows that this state is much more common than is generally believed. He shows that ordinary people - from all walks of life - can and do regularly 'wake up' to a more intense reality,

even if they know nothing about spiritual practices and paths. Wakefulness is a more expansive and harmonious state of being that can be cultivated or that can arise accidentally. It may also be a process we are undergoing collectively. Drawing on his years of research as a psychologist and on his own experiences, Taylor provides what is perhaps the clearest psychological study of the state of wakefulness ever published. Above all, he reminds us that it is our most natural state - accessible to us all, any time, any place.

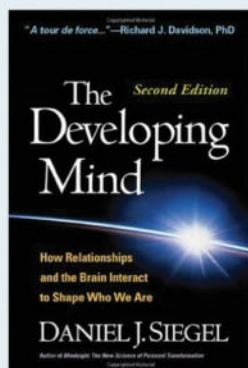


## Craving for Ecstasy and Natural Highs

Harvey B. Milkman and Stanley B. Sunderwirth

People from all walks of life often lose themselves in pursuing counterfeit pleasures—cigarettes, alcohol, drugs, thrill seeking, sex, food, gambling, and on-line fantasies - to name

just a few. But how does the pursuit of pleasure result in compulsion and loss of control? *Craving for Ecstasy and Natural Highs* addresses this fundamental question and then explores positive ways to achieve lasting happiness and fulfilment. Readers will gain important insight on how to improve their own quality of life and how to offer support to clients, students, family, and friends whose lives may be compromised by addiction.



## The Developing Mind

Daniel J. Siegel

Daniel J. Siegel goes beyond the nature and nurture divisions that traditionally have constrained much of our thinking about development, exploring the role of interpersonal relationships in forging key connections in the brain. He presents a groundbreaking new way of thinking about the emergence of the human mind and the process by which each of us becomes a feeling, thinking, remembering individual. Illuminating how and why neurobiology matters, this book is essential reading for clinicians, educators, researchers, and students interested in promoting healthy development and resilience. Professors praise the book's utility in courses from developmental psychology and child development to neuroscience and counselling.



## Us Women, Our Ways, Our World

Pat Dudgeon, Jeannie Herbert, Jill Milroy and Darlene Oxenham

*Us Women, Our Ways, Our World* is a collection of writings on women and Aboriginal identity from 15 senior Indigenous academics and community leaders. The collection engages with questions such as: What makes Aboriginal women strong? Why are grandmothers so important (even ones never met)? How is the connection to country different for Aboriginal people compared to non-Aboriginal people's love of nature or sense of belonging to an area? What is Aboriginal spirituality? These writings are generous, inclusive and considerate of the non-Aboriginal reader's feelings. They are hopeful for the future, with an emphasis on acknowledging, joining, collaborating and caring. "The value that Aboriginal women place on relationships emanates throughout the book."





Trust is a familiar feeling of comfort and safety. Where trust occurs, both the body and the defences relax. Trust as a feeling or experience, like all emotions, cannot be forced. The emotion of trust only makes sense in the present. Trust is not an absolute guarantee that the future will have no pain or disappointment. Fear of future suffering leads to judgements about future risk. This is a healthy process if not done to the exclusion of real trust and acceptance. Below are different ways to look at trust. The last three are building blocks for meaningful relationships.

#### **BLIND TRUST**

This is the trust of someone who is unable or unwilling to really open their eyes and see the other person.

#### **NAIVE TRUST**

This is the trust of someone that can't imagine someone would do what they themselves would not do.

#### **CAPTIVE TRUST**

This trust often occurs in people who have been emotionally or sexually exploited early in life.

#### **RECIPROCAL TRUST**

This is limited risk-taking in response to limited risk-taking by the other.

#### **TRUST IN ONESELF**

This is the awareness that while others may reject us or our love, we will be okay.

#### **CONNECTION TRUST**

If, having felt safe and cared for by someone previously, we feel the same way with them again, this is connection trust.

## on *trust*

I truly believe that everything that we do and everyone that we meet is put in our path for a purpose. There are no accidents; we're all teachers - if we're willing to pay attention to the lessons we learn, trust our positive instincts and not be afraid to take risks or wait for some miracle to come knocking at our door.

**Marla Gibbs**

You can't connect the dots looking forward; you can only connect them looking backwards. So you have to trust that the dots will somehow connect in your future. You have to trust in something - your gut, destiny, life, karma, whatever. This approach has never let me down, and it has made all the difference in my life.

**Steve Jobs**

The best way to find out if you can trust somebody is to trust them.

**Ernest Hemingway**

Trust in dreams, for in them is hidden the gate to eternity.

**Khalil Gibran**

All I have seen teaches me to trust the creator for all I have not seen.

**Ralph Waldo Emerson**

To have faith is to trust yourself to the water. When you swim you don't grab hold of the water, because if you do you will sink and drown. Instead you relax, and float.

**Alan Watts**

Age appears to be best in four things; old wood best to burn, old wine to drink, old friends to trust, and old authors to read.

**Francis Bacon**

The trust of the innocent is the liar's most useful tool.

**Stephen King**

For every good reason there is to lie, there is a better reason to tell the truth.

**Bo Bennett**

Trust should be the basis for all our moral training.

**Robert Baden-Powell**

Trust yourself, you know more than you think you do.

**Benjamin Spock**

Trust is the glue of life. It's the most essential ingredient in effective communication. It's the foundational principle that holds all relationships together.

**Stephen Covey**

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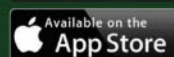
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